27-19525

THE CATHOLIC UNIVERSITY OF AMERICA
PATRISTIC STUDIES
VOL. XII.

THE LATINITY OF THE LETTERS OF SAINT AMBROSE

A Dissertation

SUBMITTED TO THE CATHOLIC UNIVERSITY OF AMERICA, IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

BY

SISTER MIRIAM ANNUNCIATA ADAMS, M. A.
of
The Sisters of Saint Benedict
Covington, Kentucky

THE CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON, D. C.
1927

ST. ALBERT'S COLLEGE LIBRARY

PRESS OF
J. H. FURST CO.
BALTO.

THE CATHOLIC UNIVERSITY OF AMERICA
PATRISTIC STUDIES
VOL. XII.

THE LATINITY OF THE LETTERS OF SAINT AMBROSE

A Dissertation

SUBMITTED TO THE CATHOLIC UNIVERSITY OF AMERICA, IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

BY

SISTER MIRIAM ANNUNCIATA ADAMS, M. A.
of
The Sisters of Saint Benedict
Covington, Kentucky

THE CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON, D. C.
1927

PUBLISHED BY
THE CATHOLIC EDUCATION PRESS
1326 Quincy Street, N. E., Brookland, D. C.

PATRI
ET
MATRI
CARISSIMIS

ST. ALBERT'S COLLEGE LIBRARY

791

TABLE OF CONTENTS.

PAGE

TABLE OF CONTENTS v

BIBLIOGRAPHY xiii

PREFACE xvii

PART I.—SYNTAX.

A. Syntax of the Simple Sentence.

CHAPTER I. THE VERB 3

A. *Voice* 3

a. The Absolute Use of Transitive Verbs 3

b. The Intransitive Use of Transitive Verbs 4

c. Deponent Verbs in the Passive Sense 5

d. Special Uses of the Passive Voice 6

B. *Tense* 7

a. Compound Tenses 7

1. The Perfect Indicative 7

2. The Perfect Subjunctive 8

3. The Future Perfect Indicative 8

4. The Pluperfect Indicative 8

5. The Pluperfect Subjunctive 8

b. Perfect Infinitive with *videri* 9

C. *Mood* 9

a. Subjunctive 9

1. The Subjunctive of Command 9

2. The Subjunctive of Wish 10

3. The Potential Subjunctive 10

b. Imperative 12

CHAPTER II. THE NOUN 13

A. *Number* 13

a. Singular for Plural 13

b. Plural for Singular 14

1. Of Abstract Nouns 14

2. Of Concrete Nouns 15

B. *Gender* 16

PAGE

C. *Case* 16

a. The Accusative 16

b. The Genitive 18

1. The Genitive of Quality 18
2. The Appositional Genitive 19
3. The Partitive Genitive 20
4. The Objective Genitive 21
5. The Subjective Genitive 22
6. The Genitive with Special Verbs 22
7. The Genitive with Special Adjectives 22

c. The Dative 23

1. The Dative with Simple Verbs. (Transitive and Intransitive) 24
   a. Transitive 24
   b. Intransitive 25
2. The Dative with Compound Verbs. (Transitive and Intransitive) 24
   a. Transitive 24
   b. Intransitive 25
3. The Dative with Certain Adjectives 26
4. The Dative of Comparison 27
5. The Dative of the Agent 27

d. The Ablative 28

1. The Ablative with Certain Adjectives 28
2. The Ablative with Special Verbs 29
3. The Ablative of the Agent 30
4. The Ablative of Place 31
5. The Ablative of Time 31

CHAPTER III. The Preposition 32

A. *Prepositions with the Accusative* 33

ad 33

1. *ad* with the accusative to denote purpose or end 33
2. *ad* with the accusative for the dative, *in* with the accusative, or *cum* with the ablative 33
   a. with the verbs of saying: *dicere, loqui,* and *aio* 33
   b. with other verbs, sometimes to express purpose, sometimes to signify a local relation 34
   c. with adjectives 35

per 35

1. *per* in expressions of time 35
2. *per* for *propter* or *ob* 36
3. *per* for *secundum* 37

PAGE

4. *per* in adverbial expressions 37
5. *per* to express means, manner, and agent 37
a. with names of persons 37
b. with names of things 38

circa 38
iuxta 39
secundum 39

B. *Prepositions with the Ablative* 40

ab 40
de 41
1. *de* with verbs compounded with *ab* or *ex* 42
2. *de* for *ab* or *ex* with other compound verbs 42
3. *de* with simple verbs for *ab* or *ex* or the ablative alone 43
4. *de* with the ablative for *ex* or the ablative alone to express source or origin 44
5. *de* with the ablative to express material 44
6. *de* with the ablative to express cause 44

ex 44

C. *Prepositions with the Accusative and the Ablative* 45

in 45
1. *in* with the ablative 45
a. *in* with the ablative for *in* with the accusative 45
b. *in* with the ablative for *apud* with the accusative .. 45
c. *in* with the ablative in expressions of time 46
d. *in* with the ablative to express means, instrument, or manner, and the limitative use with adjectives .. 46
2. *in* with the accusative 48
a. *in* with the accusative to denote end of motion 48
b. *in* with the accusative to express purpose 48
c. *in* with the accusative in adverbial expressions and in expressions of time 49

super, supra 49
1. *super, supra*, with the accusative 49
2. *super* with the ablative 50

sub 50

Prepositions with Names of Cities, Towns, and *Domus* 50

CHAPTER IV. THE PRONOUN 51

A. *Personal Pronouns* 51

B. *Reflexive Pronouns* 52

a. *suus* for *eius* or *eorum* 52

PAGE

b. *se* for *eos* ... 52
c. *proprius* for *suus, meus, tuus* ... 52

C. *Demonstrative Pronouns* ... 53
a. *iste* for *is* ... 53
b. *iste* for *hic* ... 54
c. *iste* for *ille* ... 54
d. *hic* for *is* ... 54

D. *The Indefinite Pronoun* ... 55

E. *The Interrogative and the Relative Pronoun* ... 55

F. *The Pronominal Adjective* ... 56

CHAPTER V. The Adjective ... 58

I. *The Adjective used as a Substantive* ... 58

A. *Masculine Adjectives* ... 59
a. Plural ... 59
1. Nominative and Accusative ... 59
2. Genitive, Dative, and Ablative ... 59
b. Singular ... 60
1. Nominative ... 60
2. Genitive ... 60
3. Dative ... 60
4. Accusative ... 60
5. Ablative ... 61

B. *Feminine Adjectives* ... 61

C. *Neuter Adjectives* ... 61
a. Plural ... 61
1. Nominative and Accusative ... 61
2. Genitive, Dative, and Ablative ... 62
b. Singular ... 62

II. *The Adjective for the Genitive of a Noun* ... 63
1. The Adjective for the Subjective Genitive ... 63
2. The Adjective for the Objective Genitive ... 64

III. *The Comparison of Adjectives* ... 64

CHAPTER VI. The Participle ... 66

A. The Present Participle ... 67
a. Singular ... 67
1. Nominative ... 67
2. Genitive ... 67

PAGE

3. Dative 67
4. Accusative 67

b. Plural 68
1. Nominative 68
2. Genitive 68
3. Dative 68
4. Accusative 69
5. Ablative 69

B. *The Perfect Participle* 69
a. Singular 69
b. Plural 69
1. Nominative and Accusative 69
2. Genitive, Dative, and Ablative 70

C. *The Future Participle* 70

CHAPTER VII. The Adverb 71

B. Syntax of the Clause.

CHAPTER VIII. The Subordinate Clause—Mood 72

A. *The Indicative* 72
a. The Temporal Clause 72
b. The Causal Clause 73
c. The Concessive Clause 73
d. The *quod, quia,* Substantive Clause 74
e. The Conditional Clause 74

B. *The Subjunctive* 75
a. The Temporal Clause 75
b. The Causal Clause 76
c. The Concessive Clause 77
d. The Purpose Clause 78
e. The Result Clause 78
f. The *ut*-Substantive Clause 79
g. The Relative Clause of Characteristic 80
h. The Indirect Question 80
i. The *cum*-Circumstantial Clause 81
j. The Conditional Clause 81

C. Quod, Quia, and Quoniam with a Finite Mood.

A. *Quod* 85
a. *quod* + Indicative 85
1. v. declarandi 85

PAGE

2. v. sentiendi 85
b. *quod* + *Subjunctive* 85
1. v. declarandi 85
2. v. sentiendi 86

B. *Quia* 87
a .*quia* + Indicative 87
1. v. declarandi 87
2. v. sentiendi 87
b. *quia* + Subjunctive 88
1. v. declarandi 88
2. v. sentiendi 88

C. *Quoniam* 88
a. *quoniam* + Indicative 88
b. *quoniam* + Subjunctive 88

CHAPTER IX. The Substantive and the Adjective Form of the Verb 89

A. *The Infinitive* 89
B. *The Gerund and the Gerundive* 90
C. *The Supine* 93
D. *The Participle* 93

PART II.—THE STYLE.

CHAPTER I. The Vocabulary 97

I. *General* 97
A. *New Words* 97
a. Substantives 98
b. Adjectives 99
c. Adverbs 99
d. Verbs 99
B. *Comparatively Recent Words* 100
a. Substantives 100
b. Adjectives 102
c. Adverbs 103
d. Verbs 103
C. *Foreign Words* 104
D. *Change of Meaning* 105
a. Substantives 105
b. Adjectives 107
c. Verbs 107

PAGE

II. *Special (Religious Terms)* 108

1. God, His Relations with Creatures, His Work, etc..... 109
2. Worship, Sacraments, Prayer, Ceremonies, Festivals..... 110
3. The Church and its Members, Clergy and Laity..... 111
4. The Faith, Pesecution, Denial, etc..... 113
5. Virtue, and Sin, Heaven, etc..... 114

CHAPTER II. The Rhetoric..... 115

Figures of Imagery..... 116
Figures of Amplification..... 118
Figures of Repetition..... 119
Figures of Sound..... 120
Figures of Dramatic Vivacity..... 121
Figures of Argumentation..... 123
Minor Figures of the Second Sophistic..... 124
Devices of Parallelism..... 125

Summary 127

Index Verborum..... 131

Index Rerum..... 139

SELECT BIBLIOGRAPHY

I. Editions of St. Ambrose Works

Editio Princeps, Venice, 1485.
Maurists (Benedictine Edition), J. du Frische and N. le Nourry, Opera Omnia, Paris, 1696-90.
Migne, PP. L., Opera Omnia, Paris, 1845.
Ballerini, P., Opera Omnia, Milan, 1875-1883.

II. Works on Language and Style

A. *General*

Baldwin, Charles S., Ancient Rhetoric and Poetic, New York, 1924.
Cooper, F. T., Word Formation in the Roman Sermo Plebeius, New York, 1895.
Draeger, A., Historische Syntax der lateinischen Sprache, Leipzig, 2d ed., 1878-81.
Gildersleeve-Lodge, Latin Grammar, New York, 1894.
Grandgent, C. H., An Introduction to Vulgar Latin, New York, 1907.
Kühner-Stegmann, Ausführliche Grammatik der lateinischen Sprache, Hannover, 2d ed., 1912-14.
Krebs-Schmalz, Antibarbarus der lateinischen Sprache, Basel, 7th ed., 1905-07.
Lane, G. M., A Latin Grammar, New York, 1903.
Nägelsbach, K., Lateinische Stilistik, Nürnberg, 9th ed., 1905.
Neue-Wagener, Formenlehre der lateinischen Sprache, Berlin, 3d ed., 1892-1905.
Riemann-Goelzer, Grammaire comparée du Grec et du Latin, Paris, 1897-1901.
Stolz-Schmalz, Lateinische Grammatik, Münich, 4th ed., 1910.
Volkmann, R., Die Rhetorik der Griechen und Römer, Leipzig, 1885.

B. *Special*

Archiv für lateinische Lexicographie und Grammatik 1884-1908 (A. L. G.).
Barry, Sister Inviolata, St. Augustine the Orator, A Study of the Rhetorical Qualities of St. Augustine's Sermones ad Populum, Washington, 1924.
Bayard, L., Le Latin de Saint Cyprien, Paris, 1902.
Bonnet, M., Le Latin de Grégoire de Tours, Paris, 1890.
Campbell, J. M., The Influence of the Second Sophistic on the Style of St. Basil the Great, Washington, 1922.
Colbert, Sister M. Columkille, The Syntax of the De Civitate Dei of St. Augustine, Washington, 1923.
Gabarrou, F., Le Latin d'Arnobe, Paris, 1921.

Goelzer, H., (1) Étude lexicographique et grammaticale de la Latinité de Saint Jérome, Paris, 1884.

(2) Le Latin de Saint Avit, Paris, 1909.

Guillemin, A., La Préposition " de " dans la Littérature latine et en particulier dans la Poésie latine de Lucrèce à Ausone, Dijon, 1920.

Hagendahl, Harald, Studia Ammianea, Uppsala, 1921.

Hatfield, J. T., A Study of Juvencus, Bonn, 1890.

Hoppe, H., Syntax und Stil des Tertullian, Leipzig, 1903.

Juret, P. C., Etude grammaticale sur le Latin de S. Filastrius, Erlangen, 1904.

Kaulen, F., Handbuch zur Vulgata, Freiburg, 2d ed., 1904.

Lebreton, J., Études sur la Langue et la Grammaire de Cicéron, Paris, 1901.

Leky, M., De syntaxi Apuleiana, Münster, 1908.

Löfstedt, E., Beiträge zur Kenntnis der späteren Latinität, Uppsala, 1907.

Meader, C. L., The Latin Pronouns, Is, Hic, Iste, Ipse, New York, 1901.

Parsons, Sister Wilfrid, A Study of the Vocabulary and Rhetoric of the Letters of St. Augustine, Washington, 1923.

Regnier, A., De la Latinité des Sermons de Saint Augustin, Paris, 1886.

Rönsch, H., Itala und Vulgata, Marburg, 2d ed., 1875.

Salonius, A. H., Kritische Untersuchungen über Text, Syntax, und Wortschatz der spätlateinischen Vitae Patrum, Lund, 1920.

Souter, A., A Study of Ambrosiaster, Cambridge, 1905.

Svennung, J., Orosiana, Syntaktische, Semasiologische, und Kritische Studien zu Orosius, Uppsala, 1922.

Watson, E. W., The Style and Language of St. Cyprian, Studia bibl. et eccles., IV, pp. 189-324, Oxford, 1896.

III. Special Works on the Latinity of St. Ambrose

Barry, Sister Finbarr, The Vocabulary of the Moral-Ascetical Works of St. Ambrose, Washington, 1926.

Bartholomaeus, Frater, Divi Ambrosii Milleloquium Summam Totius Doctrinae Illius Ambrosii Sub Mille Titulis, Seu Generalibus Capitibus Ordine Alphabetico Digestis, Lugduni, 1556.

Canata, P., De Syntaxe Ambrosiana in libris qui inscribuntur de officiis, Rome, 1911.

Engelbrecht, A., Studien über den Lukaskommentar des Ambrosius: Sitzungsberichte der Akad. d. Wiss. in Wien, Philos-hist. Kl., Bd. 146, Abhandl. 8 (1903).

———, Philologisches aus Augustinus und Ambrosius. Zeitschrift für oesterreichische Gymnasien, Vienna, No. 7 (1908), 580-597.

Ihm, M., Studia Ambrosiana. Jahrbücher f. klassische philologie, Supplementband 17, pp. 1-124, Leipzig, 1890.

Mannix, Sister Dolorosa, Sancti Ambrosii Oratio De Obitu Theodosii, Text, Translation, Introduction and Commentary, Washington, 1925.

Weymann, C., Sprachliches und Stilistisches zu Florus und Ambrosius. Archiv für lateinische Lexicographie Vol. XIV (1906), pp. 41-61.

Wilbrand, W., S. Ambrosius quos auctores quaeque exemplaria in epistulis componendis secutus sit, Münster, 1909.

IV. Dictionaries and Lexicons

Benoist-Goelzer, Nouveau Dictionnaire Latin-Français, 9th ed. 1922. (B. G.).
Forcellini-Facciolati-Perin, Lexicon Totius Latinitatis. (F. F.).
Harper, A New Latin Dictionary.
Thesaurus Linguae Latinae. (T. L. L.).

(References to the works included in the bibliography are by the author's name only, or by the siglum indicated after the title).

PREFACE.

Christian literature of the Fourth century presents nothing so attractive as the correspondence of the great men of that period; attractive to students of history as most important sources to a century momentous in Church and State, attractive also to those who seek the more intimate touches that reveal the sweetest and strongest elements of character in combination. Under both these aspects the Letters of Ambrose are extremely interesting. The historical importance of some of them is exceptionally great. To mention only two,—the reply to Symmachus [1] on the restoration of the Altar to Victory in the Senate clearly portrays for us the tenacity with which the Romans of Ambrose's day still clung to pagan tradition. Incidentally it reveals the trials and triumphs of a zealous Bishop in a world half pagan, half Christian, struggling against the enemies of the infant Church. Another Letter, that addressed to Theodosius,[2] is one of only two contemporary sources on the Affair of Thessalonica and the Penance of Theodosius.[3]

The beauty of Ambrose's character as revealed by his Letters has been sketched by Thamin [4] and Baunard.[5] It is especially in his letters to friends among the clergy that Ambrose unconsciously reveals the hidden depths of a soul strong in the strength of an ardent love for Christ, and discloses to us the secret of the remarkable accomplishments of his brilliant episcopacy,—the two qualities that alone make one in his position great—an immovable faith in the Divine authority vested in him, and a deep conviction of his own unworthiness.

Closely connected with the foregoing and also of great importance is the philological aspect of the Letters of Ambrose. It is from this point of view that the present study has been undertaken, a point of view which happily needs no justification in a day that has ceased to regard all Christian authors as unimportant writers of ecclesiastical or even mediaeval Latin. The brief studies of

[1] Cf. Letter 18.

[2] Cf. Letter 7.

[3] For a recent discussion of the question, cf. Mannix, 9 ff.

[4] St. Ambroise et la morale chrétienne au quatrième siècle.

[5] Histoire de St. Ambroise.

Ihm [6] and Engelbrecht [7] and two excellent monographs in English by Sister Dolorosa Mannix [8] and Sister Finbarr Barry [9] so far make up the bibliography on the Latin of St. Ambrose.

The present study aims to present the results of an examination of the Letters of Ambrose as regards syntax and style, i. e. figures of speech and vocabulary. It is divided into two parts. The first part deals with the syntax from the point of view of its deviation from classical norms, the method pursued being in general a discussion of the classical usage, followed by a statement of that found in the Letters with comparisons, when significant with that of other late authors. The second part of this study contains the more important results of a general survey of the vocabulary and qualities of rhetoric as seen in the Letters.

The purpose throughout this examination of the Letters of Ambrose has been to determine how far the Latin of Ambrose shows adherence to or deviation from classical standards. Statistics have been given only where they serve to correct false impressions, such as the predominance of the *quod, quia, quoniam* construction for the infinitive-accusative in all Christian writers.

The text used is that of the Benedictines, the citations being made by number of letter and paragraph.

I am glad to have this opportunity to acknowledge my indebtedness to my esteemed professor, Dr. Roy J. Deferrari, Head of the Departments of Latin and Greek at the Catholic University, at whose suggestion and under whose skillful direction the present study has been made, and to thank him for his constant interest, encouragement, and assistance throughout a long period of study. I am also indebted to Dr. Martin McGuire of the Catholic University, for placing at my disposal the results of his research in the same field and for many valuable suggestions in regard to my own work. I acknowledge with gratitude the careful reading of the manuscript and the helpful criticisms made by Dr. James A. Geary and Dr. J. Marshall Campbell, both of the Catholic University.

March 7, 1927.

[6] Cf. Bibliography.
[7] Ibid.
[8] Ibid.
[9] Ibid.

PART I.—SYNTAX.

THE LATINITY OF THE LETTERS OF SAINT AMBROSE.

A. SYNTAX OF THE SIMPLE SENTENCE.

CHAPTER I.

The Verb.

A. *Voice.*

The four topics to be treated under voice, namely, the absolute use of transitive verbs, the intransitive use of transitive verbs, the use of deponent verbs in a passive sense, and special uses of the passive voice, are important not as strictly non-classical features of patristic Latin but as tendencies in the language, showing a gradual development that can be traced through mediaeval Latin into the Romance languages.[1]

a. The Absolute Use of Transitive Verbs.

In Latin ordinarily a transitive verb is followed by a direct object in the accusative case but even in classical Latin there is an omission of this object with certain transitive verbs. Due to association of ideas *ducere* came to mean *agmen ducere; conscendere, navem conscendere; tenere, cursum tenere* in military language; and in political parlance *vocare ad senatum, advocatum ad contionem* were used for *populum vocare ad senatum,* etc. Classical Latin liked this usage especially if the verb could be construed with an adverb since the latter tended to link the verb with the object to be supplied, e. g. *liberaliter polliceri, bene existimare, latine scire,* and many other similar expressions.[2]

The verbs used absolutely in Cicero,[3] Caesar,[4] and Sallust, cover a comparatively small range and their explanation is usually obvious. In Livy however there is such an extension that no

[1] Cf. Grandgent, 51.
[2] Schmalz, 632.
[3] Lebreton, 150.
[4] Nägelsbach, 457.

ST. ALBERT'S COLLEGE LIBRARY

general rule covering all verbs thus used can be given.[5] Apuleius, Tertullian, and Arnobius[6] do not heed the limits set by their predecessors but add many new verbs to those hitherto used absolutely. Ambrose seems to confine himself to classical usage even more strictly than his contemporary, Jerome, who while cautious furnishes some examples.[7]

But in Letter 18, 9, there is a rather striking instance of the use under discussion: Quid vobis imprudentius, qui contumeliose *colitis,* et honorifice *derogatis,* vestrum enim Deum lignum putatis. *Colere* is here the equivalent of *venerari* and the T. L. L. cites Apuleius and the Vulgate for its absolute use. As far as can be determined the absolute use of *derogare* is also late. (T. L. L. Aug. gramm. Rufin. Orig. Sidon. Cassiod. Greg. M. Vulg.) In this case the adverbs *contumeliose* and *honorifice* serve to determine the direct objects as in the classical examples quoted above.

b. The Intransitive Use of Transitive Verbs.

There is a distinction to be made between the absolute and the intransitive use of transitive verbs. In both cases, of course, there is an omission of the direct object but in the first the object is easily understood, in the second the verb seems to take on a meaning that no longer requires or admits of a direct object. The verb *flectere* which in Caesar and Cicero is transitive and means *to turn, bend,* or *curve,* and is used in Vergil, Livy, and Tacitus, as an intransitive, meaning to *turn, march,* or *go in any direction,* provides a simple illustration of this change of construction due to change of meaning. In all periods of the language there were verbs which had both a transitive and an intransitive use.[8] Most of the writers from Livy on furnish new examples of this usage. Avitus seems to avoid it although it was very frequent in the language of his time.[9] Gregory of Tours, on the other hand, has numerous examples.[10]

[5] I, Draeger, 400.

[6] Gabarrou, 126.

[7] (1) Goelzer, 351, Ep. 57, 12, egredientes de portu statim impegimus; in Jerem. II ad 6, 29, frustra enim conflavit argentarius sive conflator.

[8] Cf. I, Draeger, 140; II, 1, Kühner, 90; Lebreton, 170.

[9] (2) Goelzer, 17.

[10] Bonnet, 629.

The Letters of Ambrose have very little to offer that is non-classical on this point. The few instances noted point as much to a striving for effect on the part of Ambrose as to any other reason for this departure from classical usage.

Cf. 2, 18, ad fucum praeferunt, ad veritatem abiurant, ad gratiam negant. *Praeferre* is strictly transitive in classical Latin and governs the accusative. *Abiurare, to deny on oath,* in classical Latin is transitive also, but is here used in its late meaning of *spurn, reject. Negare* has both a transitive and an intransitive use in the Classical period but in the sense of *refuse, reject,* it is transitive and governs the accusative.

Note also the intransitive use of *derivare* in 8, 6, *unde omnes disciplinae fonte iugi ac perpetuo fluunt atque derivant,* which is found for the first time in Tertullian. (Cf. T. L. L.).

c. Deponent Verbs in the Passive Sense.

There are two interesting facts to be noted in regard to deponent verbs; the first is that many verbs that are deponent in the Classical period have collateral active forms in ante-classical Latin and these active forms are again revived in some of the post-classical and late writers; and the second is that many deponents of ante-classical Latin are not used at all in the Classical period but reappear in late Latin.[11]

Ambrose on the whole conforms to general usage in regard to deponents, and in the Letters, at least, shows few of the deviations found in the writers that follow him.[12] To assign reasons for Ambrose's use of the following forms would be difficult without a study of the whole of his Latinity but the examples point to this much, at least, that there was a force at work in the Latin of the Fourth century which was gradually effacing the distinction between active and passive forms and that Ambrose was only following his own preference in a matter which, at the time in which he wrote, seems to have been subject to the taste of the individual writer.

Both forms of *venerare,* the active and the deponent, are found;

[11] Cf. Schmalz, 491.
[12] Cf. Bonnet, 633.

the active, which occurs in Plautus and reappears in Apuleius, in Letter 17, 1, *ipse enim solus verus est Deus qui intima mente veneretur,* and the classical deponent form in 48, 4, *ut Patrem Deum et Filium eius unigenitum et Spiritum sanctum veneremur.*

Participare used as a deponent only in late Latin (cf. B. G.) occurs in Letter 19 in both forms; 19, 11, *cum coniuge fidem promissorum coelestium participare;* 19, 12, *conspectus sacri voluisse participari munere.* The active form is again used in 64, 107, *participet ut cohaeredem gratiae,* and in 67, 11, *si quid melius habes nobiscum participato.*

The late active form *trutinare,* (Hier. Symm. Sidon.) and not the earlier deponent found in Persius, occurs in Letter 2, 14, *statera, qua singulorum facta trutinantur,* and in 48, 2, *non pro nostra debemus magis quam pro aliena opinione trutinare.*[13]

The deponent form *belligerari* (T. L. L. Hyg. Rufin.) is preferred to the classical form in 70, 6, *et tamen illae velantur, isti belligerantur.* Is this perhaps another case of using the form which preserves balance and has a more pleasing effect?

The perfect participle of some deponents is used with passive as well as active signification in all periods of the language, but on the whole classical Latin has comparatively few examples.[14] It is only at the beginning of the Imperial epoch that the number of deponent participles so used increased to any great extent. Ambrose uses *praefatus* with passive signification in Letter 19, 20, *praefato quod essent subditi Palaestinorum,* but otherwise shows no departure from classical usage on this point.

d. Special Uses of the Passive Voice.

There is very little to be noted in the Letters in regard to the use of the passive voice. Even the impersonal passive so frequent in all the later writers[15] is relatively rare in Ambrose.

The use of *videri* as the equivalent of ὁρᾶσθαι which occurs rarely in classical Latin becomes much more frequent in late Latin.[16] Ambrose has several examples in the Letters:

[13] Cf. Neue-Wagener, III, 96; (1) Goelzer, 353.
[14] I, Draeger, 156.
[15] Parsons, 131, (2) Goelzer, 16; Bonnet, 628.
[16] Krebs-Schmalz, s. v.; (1) Goelzer, 423; Bonnet, 629.

29, 5, hic enim quaeritur, illic . . . plene videbitur.—29, 7, in quo et videtur et clarificatur Pater. Cf. also 35, 14; 35, 15; 35, 16; 37, 12.

B. *Tense.*

In general Ambrose follows the rules laid down by classical writers in the matter of tense usage. To avoid repetition of references, some of the variations which occur will be noted under the separate sections in which the mood of the verb is treated. The following special peculiarities alone will be discussed here.

a. Compound Tenses.

Attention is called to the rather frequent use of the compound tenses of passive and deponent verbs, where the forms of the verb *esse* seem to have the force purely of an auxiliary verb, and the participial forms the force of adjectives. As the adjectival force of the participle came into prominence the forms of the verb *esse* assumed their literal tense values in the combinations of the passive voice. Thus *defensum est* was used for *defenditur* and a whole passive system grew up in the language made up of the perfect participle and the forms *sum, eram, ero, fui, fueram,* and *fuero.*[17] This confusion is found also in classical prose, but rarely in Cicero, perhaps once in Caesar, more frequently in Sallust, and in Livy and the late writers very often.[18]

1. The Perfect Indicative. The combination *amatus fui* is rare in old Latin and remains so throughout the history of the language. (Plaut. Nep. Vitruv. Flor.)[19] Apuleius[20] does not use it at all, nor do Cyprian and Avitus.[21] In Gregory of Tours it is infrequent.[22] Only two instances have been noted in the Letters of Ambrose and one is perhaps doubtful since *effectus* might be taken as an adjective:

19, 9, quoniam . . . praerogativan amiserat qua victoriam patres adepti fuere.—57, 10, iudex rerum effectus fuit qui absolvit conscientiam.

---

[17] Schmalz, 460.

[18] Cf. II, 1, Kühner, 165; Lebreton, 203.

[19] II, 1, Kühner, 166 a.

[20] Leky, 39.

[21] Bayard, 263; (2) Goelzer, 30.

[22] Bonnet, 642.

2. The Perfect Subjunctive. The combination *amatus fuerim* occurs perhaps six times in Cicero [23] and often in Avitus.[24] Ambrose employs it at least six times in the Letters:

> 5, 7, quia nisi inspecta fuerit, integritas periclitetur.—11, 2, nam si aliquam viam nactus fuerit audaciae, quid non ille confundat?—Cf. also 28, 6; 32, 7; 64, 11; 68, 12.

3. The Future Perfect Indicative. For the combination *amatus fuero* Lebreton [25] cites five examples from Cicero. This combination also appears sometimes in Avitus.[26] In the Letters of Ambrose fourteen instances have been noted:

> 71, 21, nisi enim confessa fuero, et exsolvero pretia . . . non potero iustificari.—71, 21, cum autem fuero iustificata.—Cf. also 2, 4; (perhaps under influence of the Scriptural passage following), 5, 8; 14, 14; 20, 9; 31, 2; 32, 9; 34, 7; 35, 6; 40, 29; 55, 2; 64, 38; 64, 112.

4. The Pluperfect Indicative. The combination *amatus fueram* also occurs five times in Cicero,[27] but is very frequent in Livy,[28] Apuleius,[29] and some of the late writers.[30] There are fourteen examples in the Letters:

> 15, 7, ita ut leprosi . . . qui egressi fuerant . . . depraedarentur.—21, 1, nec tamen expressit eorum nomina qui fuerant postulati. Cf. also 10, 10; 13, 5; 18, 1; 19, 17; 19, 22; 29, 1; 45, 13; 45, 15; 57, 10; 68, 3; 68, 8; 82, 7.

5. The Pluperfect Subjunctive. The combination *amatus fuissem* is found six times in Cicero.[31] In the Letters of Ambrose there are four such occurrences:

> 13, 4, quod etiamsi indictum concilium not fuisset.—24, 4, si . . . non fuissem retentus, qui mihi abstitisset.—41, 2, virga . . . cum diu reposita fuisset, efloruit.—42, 11, si Adam se texisset in ieiunio, non fuisset nudus effectus.

These examples of course show nothing more than a slight in-

[23] Lebreton, 207.
[24] (2) Goelzer, 35.
[25] p. 207.
[26] (2) Goelzer, 32.
[27] Lebreton, 207.
[28] II, 1, Kühner, 166.
[29] Leky, 39.
[30] Salonius, 292.
[31] Lebreton, 207.

fluence of a common contemporary usage upon a man who generally adheres strictly to the norms of classical Latin.

b. The Perfect Infinitive with *videri.*

The perfect infinitive for the present with a past tense of *videri* occurs only in late Latin. Terence, Plautus, and Cicero have some examples of a similar usage with the impersonals *oportuit, docuit, convenit,* where the infinitive seems to assimilate the tense of the main verb.[32]

The following instances occur in the Letters of Ambrose:

> 13, 4, ut ad . . . confugisse iudicium viderentur.—38, 1, videbamur . . . in disceptiones incidisse philosophiae.

C. *Mood.*

a. Subjunctive.

1. The Subjunctive of Command. The hortatory subjunctive, 1st person plural, 3d person singular and plural of the present tense, is sometimes used in the Letters with *non* instead of the classical negative *ne.*

> 2, 7, alloquium tuum . . . non indigeat.—2, 8, fornicatio et immunditia non sit in Dei servulis. Cf. also 2, 9; 2, 12; 2, 28; 6, 19; 10, 5; 11, 5; 45, 5.

The 2d person of the present is used chiefly in the singular of an indefinite or imaginary "you" in Cato, Plautus, and once in Cicero. With a definite subject it is found in Plautus frequently; in Terence; in Cicero, principally in the Letters; in Livy, Nepos, Sallust, Apuleius, and often in the poets. The 2d person plural occurs far less frequently and no examples are cited from classical authors.[33]

Ambrose uses the 2d person singular referring to a definite subject and has one example of the rare 2d person plural:

> 22, 1, scias etiam sanctos martyres a nobis repertos.—42, 14, scias apud nos quoque secundum iudicium tuum esse damnatos.—12, 6, et nobis deferri in notitiam censeatis.

---

[32] Cf. Schmalz, 436; Bonnet, 638.

[33] II, 1, Kühner, 186.

Isolated examples of the perfect subjunctive 3d person (hortatory) are found in Plautus, Cicero (Letters), Sallust, Livy, and Horace.[34] The Letters of Ambrose furnish only one instance:

> 2, 10, nemo igitur . . . aliquid turpe aut improbum faxit.

For prohibitions, *ne* with the 2d person singular or plural of the perfect tense is the rule in classical prose. The present subjunctive is frequent in the ante-classical period, rare in classical and post-classical prose, but more frequent in the Augustan poets.[35]

In the Letters of Ambrose the present tense is used more frequently than the perfect, sometimes with *non* as the negative:

> 4, 3, tu nostri in tuis votis non obliviscaris.—7, 15, tu, christiane, istum non imiteris.—17, 5, ne, quaeso . . . statuta convellas, vel . . . praecepta rescindas.—19, 2, unde Scriptura tibi dicit: ne accipias uxorem (Old Ver. Gen. xxviii. 1, 2, reads *non accipies*).—27, 17, vale, fili, et non erubescas patrem interrogare.—29, 23, non exeas de ea, neque descendas.—40, 31, me ego . . . pro te obligo, nec verearis sacramentum.—40, 32, ne, quaeso . . . putes vindicandum.

For the perfect subjunctive with *ne* compare 3, 3; 4, 3; 7, 22.

2. The Subjunctive of Wish. The optative subjunctive appears frequently in the Letters of Ambrose, in the present tense relating to a decision in suspense, in the imperfect and pluperfect to an adverse decision. *Utinam* is sometimes used with the present. Cf. 20, 28; 41, 11; 64, 27; 51, 4. It always accompanies the imperfect and pluperfect. Cf. 24, 6; 27, 14; 19, 23; 51, 16. Perhaps the omission of *utinam* with the 2d person of the present in 51, 17, is rather unusual: *cum sanctis pignoribus fruaris tranquillitate perpetua, Imperator auguste.* In 16, 6, the omission is undoubtedly due to the change of person from 3d to 2d: *accipiant . . . oleum Salomonis et sit pax inter te, et populum, et testamentum pacis custodias.* In classical Latin this particle is omitted only with the 3d person of the present.[36]

3. The Potential Subjunctive. The potential subjunctive is found in all periods of Latin, but there are peculiarities in its use belonging to each. In old Latin the present subjunctive is frequent

[34] Ibid.
[35] Ibid.
[36] II, 1, Kühner, 183.

and the perfect rare, but from Cicero's time the perfect predominates over the present, due probably to the influence of the Greek aorist.[37] The present subjunctive is found most often in the 1st person singular. The 2d person singular and the 1st person plural of the perfect are first introduced by Cicero.[38]

For the present subjunctive which is found often in the Letters of Ambrose compare 5, 12; 33, 2; 43, 17; 47, 3. *Fortasse* is used with the potential subjunctive in 17, 11; 18, 36; 57, 6; but Ambrose like Cicero[39] associates this adverb more often with the indicative. Cf. 20, 15; 27, 14; 29, 3; 34, 8; *passim*.

For the perfect subjunctive note the following:

> 43, 2, forte ille . . . interpres conticuerit.—71, 18, quod . . . ad Christum referre non dubitaverim.

The potential of the past in classical Latin is the imperfect subjunctive, never the pluperfect.[40] The following examples from Ambrose, with the pluperfect expressing a potentiality of the past, involve certain verbs which from the nature of their meaning have, before Ambrose, occasionally admitted uncommon constructions. The verbs *posse* and *debere* are sometimes used in the subjunctive. The present subjunctive of *posse* in affirmative or negative sentences is exceptional, in interrogative sentences less rare.[41] The imperfect, sometimes with a present meaning, sometimes with a past, is somewhat more frequent than the present.[42] The certainty of the examples of the pluperfect in Cicero has not been established.[43] *Debere* and the periphrastic passive are used in the imperfect subjunctive. For the pluperfect indicative of *malle,* preferred by Cicero, some of the later writers, Livy, Seneca, Suetonius, and Gellius use *maluissem*.[44]

> 11, 5, pudore constrictus conticescere debuisset.—51, 5, emori tamen maluissem quam adventum tuum . . . non exspectarem. (Cf. Sen. dial. 1, 5, 6, maluissem offerre quam tradere).—57, 10, denique qui adtulerant, utique potuissent tacere.

---

[37] Schmalz, 481.
[38] Gildersleeve-Lodge, 170.
[39] Cf. II, 1, Kühner, 813.
[40] Ibid., 179.
[41] Cf. Schmalz, 471.
[42] Cf. II, 1, Kühner, 173; Lebreton, 287.
[43] Cf. II, 1, Kühner, 289.
[44] Cf. Schmalz, 473.

b. Imperative.

Both forms of the imperative, the present and the so-called future, are found in the Letters of Ambrose. The form in *-to* is rare except for *esto*. *Caveto* occurs in 40, 7, *facito* in 4, 3, and 51, 5; *fugito* in 29, 17, and *participato* in 67, 11.

For metrical reasons the poets sometimes used the form in *-to* in conjunction with the present, (cf. Verg. A. 6, 95, tu ne cede malis, sed . . . ito) and some of the later writers follow this practice.[45] Ambrose, however, refrains from this usage.

Noli or *nolite* with the infinitive is of frequent occurrence, sometimes parallel with the imperative itself. Cf. 19, 20, *si . . . geritis, tradite me hostium manibus, vos nolite occidere.*

Ambrose uses the imperatives *cave* and *vide* with *ne* and the subjunctive. Classical writers generally use the subjunctive alone with *cave,* and the only examples cited for *vide ne* are taken from Plautus.[46] For *cave ne* in the Letters of Ambrose cf. 3, 2; 41, 12; *passim;* for *vide ne* note the following:

40, 13, vide ne quid Deo deroges.—41, 9, vide ne . . . incipias habere.—55, 2, vide . . . ne iste . . . indulgeat.—66, 8, vide ne ista sit hostia salutaris.

[45] Cf. II, 1, Kühner, 199.
[46] Ibid., 206.

CHAPTER II.

The Noun.

A. *Number.*

a. Singular for Plural.

With the exception of *hostis,* military terms in the collective singular are rare in Cicero [1] and in Caesar.[2] The collective singular of names of persons such as *arator, decumanus, iudex,* etc., is more frequent in Cicero than in Sallust, but much less frequent than in Livy.[3] For all substantives the greatest development in the use of the collective singular takes place in the Augustan poets, in Livy, Curtius, and Tacitus, and maintains itself throughout the later period.[4]

Occasionally *miles* and *hostis* are used collectively in the Letters of Ambrose. *Lapis* which is found in Cato, Caesar, Pliny, and Frontinus, occurs in Letter 15, 4. The collective singular of *peccatum* in its Christian sense of *sin* is used very frequently in the expression *tollere peccatum mundi,* undoubtedly under Scriptural influence, since the same expression is found in the Gospel of St. John i. 29. For passages in the Letters compare 18, 2; 29, 8; 39, 8; *passim. Altare,* always found in the plural in Cicero,[5] is used both in the singular and in the plural in Ambrose. Cf. 6, 15; 20, 8; 20, 16; 21, 18; *passim.*

The following examples relating to the parts of the body are rather unusual:

> 38, 7, ut sicco propheta transiret pede.—64, 57, pede transmeaverat freta maris.

For the expression *sicco pede transire* in late Latin, Krebs-Schmalz knows no authority. The use of the singular in such expressions as *pede ire, proficisci, proeliari,* is also late.[6] But cf. 64, 28, *cum mare transirent pedibus.*

[1] Lebreton, 78.
[2] II, 1, Kühner, 67.
[3] Lebreton, 81.
[4] Cf. Schmalz, 606; (1) Goelzer, 296; Bayard, 205, 285; (2) Goelzer, 620; Salonius, 73.
[5] Krebs Schmalz, s. v.
[6] Ibid., s. v. pes.

The context of section 11, Letter 41, shows that *vestigium* does not retain its literal meaning but is the equivalent of *pes*. The use of the singular in this instance is striking:

> 41, 11, dum plebeios liberat, Christi tamen lavat vestigium.

In view of the fact that Ambrose is concerned with the significance of the number *seven* in Letter 44, the use of *pulmo* in the singular is intelligible though inaccurate:

> 44, 15, ferunt . . . septem quoque in nobis interiora viscera, stomachum, cor, *pulmonem*, lien, hepar, renes duos. Cf. also 43, 16, videmus innoxio canum *dente* lepores . . . capi; 75, 3, *aure* audiret, et non audiret, oculis videret et non videret.

b. Plural for Singular.

1. Of Abstract Nouns. The use of the plural of abstract nouns has its origin in the earliest literature and develops with the language. In the Classical period, Cicero's rhetorical and philosophical works furnish the greatest number of such terms. In the historians Caesar and Sallust, these plurals are comparatively rare, but in Livy and Tacitus, under the impetus given by the poets preceding them, there is a decided extension of their use. Gellius, Apuleius, and the Fathers, particularly Tertullian, Arnobius, and Cyprian, show a marked preference for such plurals not only by frequently employing those used in the Classical period but by adding new ones at will.[7] Jerome[8] is second only to Tertullian in contributing to this development, but Avitus[9] keeps more closely within classical limits.

Of the twenty-five abstract plurals in the Letters of Ambrose, nineteen, *absolutiones, acerbitates, contagia, discordiae, gaudia, incrementa, indulgentiae, infirmitates, ieiunia, iustitiae, luctus, odia, opiniones, opprobria, otia, potestates, qualitates, splendores, vanitates,* are found in Cicero, the poets, or the prose writers up to and including Tacitus. Of the remaining six, one is found in Gellius, two in the Vulgate, and the other three are peculiar to Ambrose.

[7] Cf. I, Draeger, 10; II, 1, Kühner, 80; Lebreton, 38.
[8] Cf. (1) Goelzer, 300.
[9] Cf. (2) Goelzer, 641.

affluentiae. 31, 3, ubertatis affluentiae. (Cf. T. L. L. This passage and one in Ps. Ambr. acta Seb. 18, are the only citations for the plural.)

consecrationes. 73, 6, exiguae partis . . . consecrationibus. (Cf. T. L. L. Perhaps a similar use in Aug. c. Jul. op. imperf. 2, 156, sine consecrationibus legis.)

rigatus. 31, 3, vini rigatus. (Cf. F. F. Ven. Fort.)

severitates. 64, 84, iudiciariis severitatibus. (Gell. 4, 20. Plural not noted in F. F. but in II, 1, Kühner, 81.)

tribulationes. 64, 73, tribulationes eum manerent. (Tert. Hier. Rufin. Vulg. Avit.)

ultiones. 71, 19, pro peccatis ultiones. (F. F. Vulg. Hier.)

2. Of Concrete Nouns. A steady development marks the use of the plural of concrete terms from Livy on. Before that time the poets were mainly responsible for most of the terms thus used.[10] Cyprian [11] and Arnobius [12] show great freedom in their use of number and contribute largely to the list of concrete plurals. This is true also of the authors of the *Vitae Patrum* whose writings are characterized by a decided preference for such usage.[13] Jerome,[14] on the other hand, has only one concrete plural worthy of note, *sanguines,* which occurs also in the Vulgate and in other ecclesiastical writers.

Ambrose uses the plurals *copiae, exercitus,* (Tac.) *gubernacula, noctes, patrocinia, poenae, pretia, terrae,* found in classical Latin and also the following which seem to depend more or less upon his preference in the matter:

animae. 37, 24, altera corporis, altera animarum.

baptisteria. 20, 4, in baptisteriis . . . basilicae. (T. L. L. cites this passage as the only instance of the plural.)

carceres. 40, 25, liberasti plurimos de exsiliis, de carceribus, de ultimae necis poenis. (T. L. L. cites examples of a similar usage in Tertullian, and Lactantius. Ambrose's fondness for symmetry would be sufficient excuse for the use of the plural in this instance.)

domus. 55, 4, in cuius domibus. (Under the influence of the Scriptural passage in sec. 3.)

monasteria. 15, 12, ille se monasteriis puer dedit.

primatus. 64, 99, amisit primatus benedictionis.

---

[10] Cf. I, Draeger, 5.
[11] Cf. Bayard, 206.
[12] Cf. Gabarrou, 96.
[13] Salonius, 76.
[14] Cf. (1) Goelzer, 299.

sacramenta. 53, 2, ut . . . sacramentis baptismatis initiaretur. Cf. also 81, 6; in both cases the plural refers to the sacred ceremonies which belong to the sacrament of baptism; [15] and in 65, 8, to those of the Holy Eucharist: splendidioribus Christi corporis et sanguinis sacramentis refulgentibus.

signacula. 64, 33, intemerata virginitatis conservavit signacula. (Cf. F. F. The word is used often in Apul. Tert. Cypr. Vulg. Ruf. Prud. but the plural in the sense in which it is used here is not cited.)

B. *Gender.*

In some of the late writers there is a decided confusion in regard to gender. Augustine [16] and Avitus [17] seem to adhere to the distinctions made in the Classical period, while in the writings of Jerome,[18] and to a greater extent in those of Gregory,[19] may be seen some of the changes of gender which account for new forms in late Latin and early Romance language. Ambrose, like Augustine and Avitus, seems to conform closely to classical usage in this matter.

C. *Case.*

There are two forces at work in the language which account for some of the changes in the syntax of case in late Latin: the influence of vulgar speech and that of the foreign languages, Hebrew and Greek. The latter exercised its influence indirectly, though more extensively, through the poets, who were fond of Greek idiom, and through the Christian writers with their special predilection for biblical expression.

a. The Accusative.

In Ambrose the syntax of the accusative case without a preposition presents for the most part only such differences as are found in Tacitus and the poets, and these center mainly around the use of verbs that are intransitive in classical Latin. In the following list are included three verbs that occur only once in Cicero as transitives. The others, as the references show, are found in old

[15] (2) Goelzer, 449, n. 1.
[16] Cf. Colbert, 6.
[17] Cf. (2) Goelzer, 620.
[18] Cf. (1) Goelzer, 293.
[19] Cf. Bonnet, 503.

Latin, in the poets, and post-classical prose writers, when used transitively.

abhorrere. 19, 13, (et al.) abhorreret consuetudinem. (Cf. A. L. G. IV, 277. With the acc. of the person once in Cic.; of the thing, Suet. Min. Fel. Lact. Aug.)

benedicere. 27, 16, (et al.) benedicit congredientem. (Apul. Tert. Vulg. Hier. Aug. etc.)

confiteri. 37, 44, si confessus es Christum. (Tert. Vulg. Lact. Hier. Hil. Aug.)

confundere. 27, 17, fuerit confusus crucem Christi. (Tert. Cf. Krebs-Schmalz, s. v.)

credere. 8, 5, (et al.) non credunt passionis mysterium. (Sen. Plin. Tert. Ita. Rufin. Aug.)

erubescere. 2, 10, (et al.) se ipsum . . . erubescat. (Verg. Prop. Ps. C. Sen. Curt. and in late Christian writers.)

flere. 46, 7, cum Lazarum fleret mortuum. (Plaut., once in Cic., the poets, Tac. Tert. Sid. Hier. Aug.)

incidere. 19, 29, (et al.) aerumnam incideret. (Sall. frg. Tac. Juvenc. Sidon. Lact. Avit.)

ingemiscere. 35, 2, ingemiscit nostrum laborem. (Once in Cicero; Apul. Amm.)

inserere. 20, 21, inseruisti te, Domine, medium. (No instances of this use can be found.)

invidere. 18, 16, ipsos vitales anhelitus inviderent. (Verg. Hor. Ov. etc., and rare in p. c. prose.)

lactare. 45, 2, pignora sua quasi pia mater . . . lactat. (Vulg. Hier.)

latere. 45, 9, iudicem . . . qualitas latere poterat. (Varr. Virg. Ov. Plin. Justin. Aug. Avit.)

nescire. 2, 20, (et al.) quae legitimi usus thori nesciat. (Plaut. Ter. Luc. Arnob. Sid. Hier. Avit.)

operari. 37, 33, (et al.) operamur supervacua. (Vulg. Lact. Hier.)

palpare. 48, 2, sic etiam scriptorem indecores sermones sui palpant. (Juv. Apul.)

participare. 19, 11, cum coniuge fidem promissorum coelestium participare. (Enn. Gell. Jurisc. Avit.)

penetrare. 30, 14, verbo penetrante medullas animae. (Lucr. Verg. Tac. Suet. Hier. Sid. Avit.)

pergere. 6, 5, ille iter suum perrexit laetus animi. (Ter. Sall. Tac.)

permittere. 41, 24, eum tibi non permisi nocere. (To avoid ambiguity. Quad. poets.)

triumphare. 37, 23, ut potestates aereas in Christo triumpharet. (Gell. Vopisc. Aurel. Hier.)

b. The Genitive.

There are few uses of the genitive case in late Latin that do not find a *raison d'être* in the Classical period. But the syntax of this case is notably extended, especially in the use of the genitive of quality, which almost supplants the older ablative of quality,[20] and in that of the appositional genitive or genitive of specification. The extensions of the partitive genitive are also numerous and varied. All of these developments as they occur in Ambrose, will be treated in the separate sections which follow.

1. The Genitive of Quality. Entirely foreign to classical Latin is the use of the genitive of quality without an adjective. It occurs in Apuleius for the first time and is frequent in writers following him, i. e. Symmachus, Sulpicius Severus, Apollinaris, Sidonius, and Gregory.[21] Stylistic reasons, no doubt, in many instances furnished the basis for this new feature of syntax, but in the Christian writers the most potent influence was the Hebrew idiom preserved in the Greek texts of the Bible and thence transferred to the Latin. It is not surprising, therefore, to find modes of expression that are essentially biblical in the letters of a man who found Holy Scripture an inexhaustible source of inspiration for all his writings.

Sometimes it is difficult to distinguish the genitive of quality without an adjective, the so-called Hebrew genitive, from the appositional genitive, but in general the difference is this: the appositional genitive specifies the content of such words as *nomen, verbum, res, genus, culpa, vitium,* etc.; the genitive of quality, modeled on the Hebrew idiom, marks the relation between two nouns and can often be replaced by an adjective. The following list of genitives of quality without adjectives, found in the Letters of Ambrose is not exhaustive, although an effort has been made to include every certain example.

2, 7, oleo sermonis.—5, 19, iniquitatis viros.—6, 8, verba aequitatis.—7, 20, redemtionem et devotionis et sanguinis.—15, 1, nimia indagine sollicitudinis.—16, 3, somno pacis.—16, 3, tranquilitatis sopore.—18, 13, plebem pudoris.—ibid., populum integritatis.—ibid.,

[20] Salonius, 84.

[21] Schmalz, 364.

concilium virginitatis.—26, 10, sol iustitiae (et saepe Bibl.).—41, 12, lacrymas poenitentiae.—43, 5, oleo misericordiae.—55, 1, olivo integritatis.—56, 2, portum tranquilitatis.—64, 49, rex pacis.—64, 49, rex iustitiae.—64, 78, flumina intellectus, flumina cogitationis.—66, 9, fons ubertatis. Cf. also 1, 1; 2, 1; 2, 13; 2, 15; 6, 10; 7, 18; 19, 2; 19, 11; 20, 17; 20, 17; 33, 8; 37, 15; 37, 15; 37, 16; 41, 22; 42, 4, 42, 6; 43, 5.

2. The Appositional Genitive. A special variety of the appositional genitive is that used with such words as *urbs, oppidum, flumen,* etc. Isolated examples occur in Cicero's Letters, Vergil, Horace, and in the Christian poets, Juvencus and Prudentius. In Vitruvius and Livy examples are numerous as also in the Vulgate, Tertullian, Commodian, Sulpicius Severus, Gregory of Tours.[22] Ambrose has in 18, 2, *Almonis in flumine* and in 19, 2, *Mesopotamiae nomine signatur figura Ecclesiae.*

It is, however, in the extension of the use of the appositional genitive by analogy that the later writers show their ingenuity and daring. From *arbor fici* to *ira furoris* seems a far cry, but the language of the Bible and the Hebrew idiom found a soil that had been prepared in a measure by Propertius, Vitruvius, and Petronius, with such genitives as *litoris ora, symphoniae consonantia,* etc. Strictly speaking, it is this extension of the appositional genitive to include a noun with the genitive of a synonym that is really unique with the late writers.[23] Avitus, while discreet in his usage, has some very good examples in the following: *laborem fatigationis, via itineris, affinitatis propinquitate.*[24] The other appositional genitives that are so numerous in the late writers are perhaps unusual but their strangeness comes rather from the language itself and from the boldness of the metaphors used than from any disregard of classical syntax.

Ambrose has fewer examples than Avitus of nouns with genitives of synonyms. Cf. 2, 31, *pro moderamine coercitionis;* 2, 13, *versutias fraudulentiae;* 19, 24, *invocationis precibus.* But he uses extensively the appositional genitive that borders closely on the genitive of quality without an adjective as the following list serves to indicate.

[22] Ibid., 361.
[23] Ibid., 362.
[24] (2) Goelzer, 95.

1, 12, spinam . . . improbitatis.—2, 10, vox sanguinis.—2, 13, statera verborum.—2, 21, amictum humilitatis.—ibid., indumentum pudoris.—10, 7, sacramentum . . . salutis.—10, 10, seminarium . . . impietatis atque perfidiae.—11, 2, viam audaciae.—15, 5, murus fidei, gratiae et sanctitatis.—23, 22, sacramentum . . . sinceritatis et veritatis.—29, 3, amictum prudentiae.—ibid., vellera sapientiae.—28, 4, sapientiae viam, et disciplinae.—30, 12, messe . . . devotionis et fidei.—31, 10, vestimentis captivitatis.—37, 43, arma iustitiae, arma peccati.—ibid., iniquitatis peccato.—48, 2, imprudentiae caliginem.—ibid., scrupulos malevolentiae.—48, 3, aurem versutiae.—49, 5, amictum fraudis.—50, 1, levitatis errorem.—58, 5, deliciarum comes.—64, 27, temperantiae . . . cibo.—64, 36, muro castitatis.—71, 2, domus furoris.—71, 9, domus benedictionis.—ibid., domus panus.—71, 16, viam salutis.—ibid., dies salutis.—71, 20, vinum iucunditatis.—72, 2, famen fidei et sterilitatem.—72, 6, in locum obeditionis.—72, 8, solutis erroris vinculis.—76, 5, viam salutis.—77, 7, irae filios.—ibid., filii pacis et caritatis.—82, 9, in compedes sapientiae. Cf. also 26, 10; 26, 13; 30, 7; 40, 10.

3. The Partitive Genitive. Although the partitive genitive in late Latin [25] is replaced in a great many instances by the ablative with *de* or *ex*, there are extensions of its use along other lines. With the neuter plural of adjectives and participles used substantively there is a steady development from Sallust on.[26] By analogy with *medio diei* found in Sallust, Livy has *in aequo campi*, and a corresponding usage is maintained and developed in Tacitus, the poets, and the late writers.[27] Another extension of the partitive genitive is its combination with the masculine and feminine forms of the indefinite pronouns. Classical Latin confines this usage to the neuter singular, nominative and accusative.[28] The genitives *loci, locorum, terrarum, gentium,* with certain adverbs of place, *ubi, ubinam, unde, quo,* etc., are common in Plautus and Terence, in Cicero (chiefly in the Letters), Sallust, Vitruvius, Livy, Pliny, Gellius, and Apuleius. This usage increased not only in frequency but in kind. Thus *eo* and *quo* with the genitive of an abstract noun are found for the first time in Sallust, *huc* in Tacitus and Curtius, and *ut* only in Tacitus. The adverb *tum* or *tunc* with

[25] Cf. Salonius, 89.
[26] Cf. Schmalz, 609.
[27] Ibid., 364.
[28] Cf. II, 1, Kühner, 429.

the genitive *temporis* is peculiar to Justinus, Apuleius, the Vulgate, and the Jurists.[29]

Ambrose does not observe rigorously the rules of classical Latin in regard to the use of the partitive genitive, but most of his deviations are such as are found in Tacitus and Apuleius. The following examples from the Letters show wherein his divergence is greatest.

A preposition with *medius* as a substantive followed by the partitive genitive occurs in 4, 5, *stetit in medio eorum;* 33, 5, *de medio Israel;* 33, 5, *de medio populi;* 64, 55, *in medio plebis.* All of these expressions are common in the Vulgate except the last, for which *in medio populi* is used.

Of the partitive genitive with the masculine of an indefinite pronoun only one example has been noted. Cf. 73, 6, *reperimus . . . non solum Aegyptios sed etiam Aethiopum, et Arabum, et Phoenicum aliquos circumcisione usos.* Classical usage would require a noun in agreement. Avitus has examples of a similar usage in *quendam . . . prophetarum, aliquos mortuorum,* and others.[30]

In the following we should expect, according to classical rules, instead of the partitive genitive a noun in agreement: 19, 18, *incolae Palaestinorum;* 19, 19, *populis Palaestinorum;* 19, 22, *Palaestinorum validos;* 19, 9, *Hebraeorum populum;* 40, 20, *Iudaeorum populus,* (saepe); 42, 7, *virgo Hebraeorum.* Similar examples occur in Avitus:[31] *populi paganorum; Israelitarum populum,* etc.

Ambrose uses the partitive genitive with *ubique* in 40, 23, *ubique denique terrarum victus est.* This expression occurs for the first time in Apuleius. *Tunc temporis* is found at least seven times in Ambrose's Letters. Cf. 6, 5; 12, 5; 15, 2; 19, 13; 24, 4; 35, 2; 57, 3. As noted above, this expression is peculiar to Justinus, Apuleius, the Vulgate, and the Jurists.

4. The Objective Genitive. The personal or reflexive pronoun is found as an objective genitive sometimes in Cicero, but examples in Livy, Tacitus, and the later writers are numerous.[32] In Ambrose

[29] Cf. Schmalz, 364; II, 1, Kühner, 434.
[30] (2) Goelzer, 102.
[31] Ibid., 104.
[32] Cf. I, Draeger, 470; (1) Goelzer, 318.

it occurs only rarely. Cf. 1, 2, *nostri arbiter;* 2, 10, *iudicem sui.*

5. The Subjective Genitive. The personal or reflexive pronoun as a subjective genitive instead of a possessive adjective is very rare in the Classical period but becomes more common in Tacitus, Apuleius, and the later writers, Tertullian, Cyprian, Arnobius, Sulpicius Severus, Jerome, and Avitus.[33] Ambrose has the following in his Letters: 2, 7, *sui prodit salutem;* 20, 20, *praesentiam mei poscere.*

6. The Genitive with Special Verbs. Ambrose shows a preference for post-classical usage in regard to the genitive with certain verbs. With *indigere* the genitive is found three times, but as in Livy, the ablative is more common. (Cf. sec. on the ablative.) For the genitive compare 29, 9, *qui nullius indiget;* 29, 17, *nullius indigens;* 43, 11, *ut nullius indigeret. Egere* is found with the genitive in 56, 3, *externae opio egentes* and in 84, 7, *gentem suam frugis externae egentem. Implere* occurs in 6, 9, with the genitive: *iniuriae impletur.* This is the usual construction in Livy, whereas Cicero generally has the ablative.[34]

7. The Genitive with Special Adjectives. Due to analogy and to the development of the language itself, the genitive with adjectives of relation increased to a great extent in the Augustan poets and the post-classical prose writers. The Fathers extended this usage by restoring some of the adjectives so used in the pre-Classical period and also by adding to the list adjectives that had not been used with the genitive by the writers who preceded them. Thus Tertullian[35] contributes, among others, *idoneus* and *peculiaris,* Cyprian[36] *naufragus,* Jerome[37] *familiaris* and *eruditus. Praevius* is perhaps the only contribution Ambrose makes towards this development of the syntax of the genitive case. In his Letters the genitive with adjectives of relation exhibits classical usage with *conscius, expers, ignarus, insolens, negligens, nescius, patiens,*

[33] Cf. Schmalz, 363; (2) Goelzer, 97; Bayard, 209; (1) Goelzer, 318.
[34] Cf. Krebs-Schmalz, s. v.
[35] Hoppe, 22.
[36] Bayard, 211.
[37] (1) Goelzer, 321.

plenus, and *rudis.* But poetic and post-classical diction is also manifest, as the following examples indicate:

ambiguus. 18, 2, non fidei tuae ambiguus. (Tac. Claud.)
audax. 2, 14, promissi audax. (Stat. Claud.)
capax. 37, 17, iucunditatis capacem.—39, 17, boni . . . illius capacem. (Curt. Tac. Vell.)
certus. 18, 2, pii certus examinis. (Verg. Ov. Tac.)
devius. 31, 9, devia disciplinae. (Sil. Macr. Mart. Cap.)
dignus. 42, 12, dignum praemium . . . perfidiae suae.—50, 13, dignam mercedem . . . malevolentiae. (Plaut. Verg. Balb. b. C. Att. Tac. Capit. Max. Commod. Hier. Sulp. Sev.)
dives. 27, 15, dives operum. (Hor. Verg. Gell.)
ebrius. 2, 20, ebrius . . . intemperantiae. (Catull.)
effoetus. 18, 2, veri effoeta. (Verg. Aen. 7, 440, effetus veri.)
expertus. 19, 32, expertis belli . . . viris. (Verg. Liv. Tac. Avit.)
exsors. 6, 8, iustitiae exsortes.—6, 13, tanti discriminis exsors. (Verg. Hor. Livy.)
exsul. 2, 24, exsul regni. (Hor. Quint. Curt. Tert. Hier. Aug.)
fecundus. 64, 41, fecunda sanctitatis. (Hor. Val. Max. Stat. Greg. M. Aug. Macr.)
fertilis. 29, 4, animam . . . fecundam et fertilem bonorum operum. (Sall. Hor. Livy, Curt. Val. Max. Plin. Hier.)
infirmus. 36, 4, infirmum carnis meae. (Apul.)
ingratus. 2, 20, ingratus herilis indulgentiae. (Verg. Tert. Hier. Avit.)
integer. 2,20, integri ruptiarum.—53, 3, aevi integrum. (Enn. Verg. Stat. Hor. Val. Fl.)
laetus. 18, 22, operum laeta felicium. (Vell. Verg. Sall. Tac. Sil. Val. Flacc.)
liber. 42, 3, haec libera vinculorum. (Verg. Tert. Juvenc. Avit.)
locuples. 2, 26, morum esse locupletes.—5, 8. (Apul.)
nudus. 68, 5, nuda culpae. (Sil. Sall. Quint. Apul.)
opimus. 27, 15, dives operum et gratiarum opima. (Symm.)
praevius. 79, 8, fides velut praevia caritatis.
saucius. 19, 29, saucius animi. (Apul. Auson.)
territus. 19, 16, animi territus. (Liv. Sall.)
turbatus. 19, 18, turbataque animi. (Sil. Ital.)
vacuus. 5, 22, bonae vacuum conversationis. (Sall. Apul. Tac. Claud. Mam. Avit.) Cf. also 7, 9; 19, 21; 68, 5; 80, 1.

c. The Dative.

Development of the syntax of the dative case in late Latin is in the direction first given it by Livy, Tacitus, and the Augustan poets. In general there is a freer use of the dative in all of its

constructions, with simple and compound verbs, with certain adjectives, and in the special uses of the dative, such as the dative of purpose or end, the local dative, etc.[38] In the syntax of the dative case Ambrose offers nothing that is entirely new except the construction in 18, 13, *ignobile velamen usui, nobile castitati.* The adjectives *nobile* and *ignobile* would seem to call for an ablative of specification. All the other examples cited under the various sections below are only such extensions of the dative case as are found in the poets and the post-classical prose writers, and to a greater or less extent in the Christian writers.[39]

1. Dative with Simple Verbs (Transitive and Intransitive). The dative of the indirect object with simple transitive verbs and also with special intransitives is found with more or less frequency in all periods of the language.[40] Its chief interest in late Latin is its mode of extension by what is called the *analogy of opposites.* If Cicero's authority for *eripere aliquid alicui* is *dare aliquid alicui* and such a principle of development was admitted in the syntax of the language, it clearly accounts for many of the verbs that the post-classical and late writers construe with the dative. Ambrose, although no doubt fully aware of what contemporary usage had legitimately established in this matter, chooses to keep within the confines of classicism, as may be inferred from the small number of examples gleaned from his Letters.

a. Transitive.

congregare. 32, 5, congregare sibi populos. (T. L. L. Sen. Plin. Itin. Alex. Ps. Prosp. Pomer. Sedul.)

copulare. 37, 16, eam . . . in uxorem sibi copulaverit. (T. L. L. de matrimonio. Lex. Sal. Lex. Visig. Symm. Amm. in the active.)

The above verbs may be classed with the verbs meaning *to join, mingle,* etc., used with the dative, though rarely, in classical Latin. The passive of *copulare* is even so used by Cicero and Livy.[41]

[38] Cf. I, Draeger, 401; II, 1, Kühner, 307; Schmalz, 371.
[39] Cf. Bayard, 214; (1) Goelzer, 312; (2) Goelzer, 69; Bonnet, 536.
[40] I, Draeger, 402.
[41] II, 1, Kühner, 317.

iubere. 20, 27, si vobis iusserit, and also 51, 9. (Tac. Stat. Avit.)

prohibere. 28, 1, populo prohibuerit ingredi viam. (Plaut. Sil. B. Afr. Hier.)

b. Intransitive.

dominari. 37, 39, illi cui dominatur ira. (B. G. Fronto, Apul. Claud. Sid. Chalcid. Vulg. Avit.)

exsulare. 64, 100, maluit . . . sibi eum exsulare quam Deo. (This usage, so far as I can determine, has no precedent. Cf. also 64, 101, *exsulabat a parentibus.*)

militare. 17, 1, (et al.) ipsi . . . omnipotenti Deo et sacrae fidei militatis. (Curt. Tac. Apul. Sidon. Avit.) This construction has its origin in the poets who modeled the use of the verbs *certare, pugnare,* etc., on that of the Greek verb μάχεσθαι.[42]

mori. 50, 10, moriuntur homines culpae veteri et iniquorum operibus.

vivere. 50, 10, cum moriantur peccato ut Deo vivant.

In the last two examples the dative with *mori* and *vivere* shows the extent to which the dative of purpose or end was developed by the later writers. Classical Latin confines this usage to the verbs *esse, dare, vertere, habere, tribuere,* and a few others.[43]

2. Dative with Compound Verbs (Transitive and Intransitive). In classical Latin many verbs, whether transitive or intransitive, are construed with the dative of the indirect object. In general, although classical Latin is not entirely consistent in the matter, this distinction is made: when the verb is taken in a figurative sense, the dative is used; when, however, the verb retains its primitive signification, a preposition is employed. In early Latin the repetition of the preposition is the rule, but in poetry and in later prose the dative extends even to local relations.[44] When one considers the changes occurring in the meaning of words as a language becomes more figurative, the freedom exercised in this use of the dative is not a matter of surprise.

Ambrose's use of the dative with compound verbs, shown in part by the following list, is in general that of the poets and prose writers after Livy. The only verbs that show any remarkable extension are *adiudicare, convenire,* and *superponere. Adiudicare aliquem alicui* seems to be the exact reverse of the classical con-

[42] I, Draeger, 406.

[43] Ibid., 437.

[44] Cf. II, 1, Kühner, 326.

struction which is *aliquid alicui,* but Ambrose uses it as Jerome[45] does, in the sense of *assigning someone to punishment.*

The dative with *convenire, to associate with,* may be explained perhaps by analogy with *iungere, miscere,* etc. As far as can be determined the dative with *superponere, to place* or *set over in an official capacity,* is first used by Jerome.

a. Transitive.

adiudicare. 5, 2, inspectioni adiudicandum constituebas virginem. (T. L. L. Heges. Vulg. Aug. Hier. Sidon.)

immittere. 24, 4, barbaros mihi immisit. (Ovid, Frontin. Avit.)

infundere. 2, 5, suavitatem infundas auribus. 2, 25; 47, 4; 47, 6; *passim.* (Col. Sen. Amm. Avit.)

producere. 19, 31, Palaestinorum conventui producitur . . . Samson. Here the dative is perhaps a local dative with a verb of motion, a usage which occurs only once in classical Latin, in Caesar, *tendere manus alicui,* but becomes frequent in the poets and prose writers of the Imperial epoch.[46]

refundere. 72, 5, ut suis tranquilitatem refundat. (Cels. Ulp. Dig.)

b. Intransitive.

adhaerere. 15, 2, Christo adhaereret. 23, 20; 27, 28; *passim.* (Plaut. Ov. Vell. Val. Max. Sen. Mart. Tert. Claud. Sidon. Aug. Avit.)

concinere. 13, 2, (*to be in accord with*) quos fidei concinere putabamus. (Suet. Arn. Amm. Avit.)

commori. 82, 6, commortui . . . sumus Christo. (Sall. Flor. Sen. Cypr. Hier. Hil. Pelag. Rufin. Orig. Paul. Nol. Prosp. Pomer. Vered. Fulg. Rusp.)

convenire. 2, 20, ulli conveniant feminae. (Coripp. Ioh. Didasc. Boeth.)

irrepere. 18, 31, rudibus animis irrepsisse. 45, 10; 67, 1. (Sen. Col. Plin.)

praevalere. 67, 6, ut unusquisque praevaleat carni et vitiis eius. (Lact. Avit. Leo.)

renuntiare. 2, 8, renuntiet flagitiis. 29, 12, renuntiat saeculo. 37, 42, renuntiemus luxuriae ac deliciis. (Quint. Suet. Plin. Tert. Hier.)

subiacere. 37, 16, intellegit enim famulatui prudentiam et disciplinam non subiacere. 64, 98. (Plin. Lact. Hier. Avit.)

superponere. 10, 10, superpositus fuerat sancto viro Marco, admirabilis memoriae sacerdoti. (Hier.)

3. The Dative with Certain Adjectives. The number of adjectives construed with the dative in classical Latin is relatively small.

[45] In Ezech. hom. 10, 1, non sum digne adiudicatus huic infaminae.

[46] Cf. I, Draeger, 426; (2) Goelzer, 88.

In Tacitus and the poets, however, extensions were made by analogy either with verbs used with the dative or with other adjectives, and these were retained in the writings of the authors who followed them. In addition to the adjectives thus used by the poets, the ecclesiastical writers construe *rebellis, ingratus, surdus,* and *caecus,* with the dative in place of a preposition with another case.[47]

Applying a principle common to Greek and Latin, that of the identical construction of opposites, Ambrose construes *incredulus* with the dative in 22, 18, *non operi increduli, sed auctori. Credulus* is thus construed by Horace and Tacitus. With the above exception, any departure from classical norms noted in the Letters of Ambrose in regard to the dative with adjectives, finds a parallel in the poets, or post-classical prose writers. Sometimes Ambrose uses the classical construction and that of the poets in close proximity. Cf. 58, 3, *vir attentior sacrosanctae religioni,* and *plerique attentiores ad sacrosanctam religionem.* (For the dative with *attentus* compare T. L. L. Hor. Apul. Amm. Heges. Aug. Paul. Pell.)

4. The Dative of Comparison. The dative of comparison, first introduced by Sallust, remains undeveloped in the language until Gregory of Tours. Vergil, Ovid, and Livy have expressions such as *haud ulli secundus* and *nulli secundus,* but there are not many examples until Venantius Fortunatus, and even then it is the Sallustian and Vergilian phrases that are repeated.[48] In the writings of Gregory of Tours the dative of comparison is of frequent occurrence. In addition to *nulli secundus* and *cuiquam inferior* Gregory develops by analogy, *minor morti, utiliorem tibi, minorem sibi,* and many others.[49] In Ambrose, only the Vergilian phrase has been noted. Cf. 58, 1, *Paulinum . . . nulli secundum.*

5. Dative of the Agent. The substantival dative of the agent with the perfect passive participle is one of the characteristics of the style of Tacitus, and is frequent in the late writers, Apuleius excepted. In the poets of all periods, this is a favorite construction due in a measure to the exigencies of meter and likewise

[47] Cf. Schmalz, 377; I, Draeger, 444.
[48] Schmalz, 385, Anm. 2.
[49] Cf. Bonnet, 545.

to the prevailing influence of Greek models, but in classical prose this construction is rare.[50] The Letters of Ambrose also furnish only isolated examples. Cf. 2, 24, *despectus patri;* 27, 14, *electi Domino;* 19, 11, *visum sibi hominem.*

d. The Ablative.

On points of divergence from classical norms the ablative case in the Letters of Ambrose presents on the whole only such features as are characteristic of Tacitus and the poets. Where the usage is somewhat striking we may, as in the syntax of the other cases, see in it a development of some rare though classical construction, or an influence of the poets, or of popular idiom.

The use of the ablative may be conveniently treated under 1. The Ablative with Certain Adjectives, 2. The Ablative with Certain Verbs, and 3. Adverbial Uses of the Ablative.

1. The Ablative with Certain Adjectives. We note in post-classical and late Latin an alternation between the genitive and the ablative with certain adjectives. Thus *plenus* regularly construed with the genitive in classical Latin is used with either genitive or ablative in some of the later authors, though the genitive always remains more frequent; in others, Statius, Juvenal, Pliny the Younger, Seneca, Commodian, and Prudentius only the ablative is used.[51] In general from Livy on, the writers seem to be held by no rules in the matter; they follow the poets in some cases, in others they prefer classical usage, and as is to be expected of men who used language as a living instrument, they built up in the language by analogy new ways of expressing their ideas.

Ambrose uses *dignus* and *indignus* regularly with the ablative according to classical usage. Cf. 5, 23, *dignum reprehensione;* 64, 109, *dignus tanto testatore testis,* (et al.) Two instances of the genitive with *dignus* have been cited under sec. 2g of this chapter. The classical construction with *plenus,* which occurs at least thirty-five times, seems to be preferred since only two passages show the ablative. Cf. 17, 15, *omnis Deo plena,* and 20, 6, *pleni carceres negotiatoribus.* Arnobius, on the other hand, prefers the ablative.[52]

[50] Cf. Schmalz, 375.
[51] Ibid., 384, Anm.
[52] Cf. Gabarrou, 105.

In the case of the following adjectives, as will be noted, Ambrose follows poetical usage, but to what extent this is characteristic of his writings cannot be judged from the few examples and from their infrequent occurrence. Ambrose adds no adjectives to those hitherto construed with the ablative, as does Jerome.[53]

dives. 38, 3, qui sit dives aeternitate. (Hor. Curt. Just.)
inexplebilis. 38, 8, inexplebilis insatiabilisque opibus suis. (Both adjectives are used with the genitive in classical Latin and so far as I can determine *insatiabilis* never occurs with the ablative; *inexplebilis* occurs with the ablative only in Pliny.)
laetus. 19, 14, locus erat laetus . . . gramine. (Verg. Livy.)
nudus. 69, 4, terra . . . suis nuda fructibus. (Cic. epp. Hor. Sil.)
opulentus. 26, 5, paupertas est fidei opulenta mysterio. (Plaut. Livy, Verg. Sall.)
sterilis. 22, 7, sterilem martyribus Ecclesiam. (Lucr. Plin.)

2. The Ablative with Special Verbs. If Ambrose differs slightly in regard to the construction with verbs denoting separation it is mostly in the use of unnecessary prepositions. (Cf. Chap. 3.) On the whole he seems to have in mind the distinction which, with some exceptions, was observed in classical Latin, namely, that in local relations the preposition is used, in metaphorical relations the ablative alone.[54] The poets, of course, show greater freedom, following the classical tradition or departing from it, as suited their purposes.

The following example, an exact though perhaps unconscious quotation from the Aeneid, 2, 558, occurs in Letter 22, 12, *avulsum humeris caput.* Cicero uses a preposition with *avellere* even when the sense is not figurative.

With verbs of *want,* Ambrose follows post-classical usage with *indigere,* which occurs with the ablative at least eight times, the genitive three: 2, 7, *non indigeat adsertione;* 2, 11, *qui indiget aliquo;* 25, 8, *medicina indigent.* Cf. also 38, 7; 43, 2; 44, 2; 69, 3; 82, 7. (For the genitive with *indigere,* cf. Chap. II, C, b, 6.) With *egere* the ablative is found in 5, 6, *nec alienis dotibus eget* and in 64, 110, *Jesus non egebat adiutore.* The passages cited in the T. L. L. for the ablative with *deficere* = *carere* show a restric-

[53] v. Hilar. loquendi arte *gnarus;* in Eph. II ad 3, 8, se omnibus sanctis *infimum* dicere.
[54] Cf. I, Draeger, 501.

tion to the ablative *animo* in the Classical period. It is only with Valerius Maximus that an extension to the ablative of other words takes place. Cf. 65, 16, *potus spiritalis non deficiens plenitudine et coelestium secretorum cognitione.*

The ablative with the following verbs is worthy of note:

16, 1, meritisque *compertum habeo.* The classical construction is *aliquid, de aliquo, de aliqua re.* (Cf. Krebs-Schmalz, s. v.)

37, 32, lex vera non *insculpta* tabulis, nec aere *incisa,* sed *impressa* mentibus atque *infixa* sensibus. All four verbs are construed by Cicero with *in* and the ablative. Livy has one example of the ablative with *insculpere.* The ablative of material with *incidere* is found in Ovid and in late Latin. This verb also occurs with *in* and the accusative.[55]

With apparently no distinction Ambrose uses *incidere* meaning *to occur* or *fall on a certain day* with *in* and the accusative or with the ablative alone.

> Cf. 23, 12, inciderit quarta decima luna . . . die Dominica.—23, 13, quae die Dominica incidit.—23, 14, cum incidisset quarta decima luna . . . in Dominicam diem; 23, 21.—23, 14, cum incidisset quarta decima luna in quartum decimum diem.

Perhaps Ambrose is construing *incidere* with a simple ablative of time. However, I can find no record of such a usage. In the sections of the letter referred to above the author has occasion to use the ablative of time frequently, so that the construction may be due to confusion.

3. The Ablative of the Agent. The frequency of the ablative of the agent without *ab* in Tacitus may be ascribed to the influence of the poets who often for metrical reasons omitted the preposition. In classical Latin the agent is expressed by the ablative without *ab* only when the idea of means is uppermost in the mind of the writer. Although this distinction is not always made in the late writers, their deviations are not numerous.[56]

Ambrose seems to have more examples than either Gregory or Avitus.

> Cf. 19, 25, populis Hebraeis incolebatur.—19, 31, quod durius . . . viro . . . tolerabatur.—19, 32, triumphus quaesitus perempto.

---

[55] II, 1, Kühner, 591 d.

[56] Cf. Schmalz, 383, Anm. 5; (2) Goelzer, 127; Bonnet, 557.

4. The Ablative of Place. In classical prose the use of the ablative without *in* to denote place is confined to a few words such as *terra, mari, loco* etc., in special expressions, and to some adjectives, *sinistra, laeva,* (*parte*). The omission of the preposition is characteristic of the poets and is frequent in Livy, Tacitus, Pliny, and Curtius, as well as in Apuleius, Apollinaris, Sidonius, and many of the later writers.[57] I note only two examples in the Letters of Ambrose. Cf. 18, 18, *quaesita sulcis frugis herba destituit* (cf. Tibull. 1, 5, 53, herbas sepulcris quaerat). 68, 8, *quae pro peccato sacris fuerant oblata altaribus.*

5. The Ablative of Time. The first certain example of the ablative to express extent of time is found in Caesar and, from the Imperial epoch on, the ablative rivals the accusative in this construction with varying success according to the preference of different authors. Gellius prefers the accusative, Apuleius admits both, but after him, and especially in the ecclesiastical and late writers, the ablative seems to rule although not always with entirely undisputed sway.[58]

Ambrose has a number of examples but, on the whole, he seems to prefer the accusative with *per.* In some cases the ablative is due to a similar construction in Holy Scripture. Cf. 64, 28, *quadraginta diebus ieiunavit* with III Kings, 29, 6, *ambulavit quadraginta diebus.*

> **Cf. also, 5, 13, occultabat se mensibus quinque.—19, 33, viginti annis rexit.—16, 5, non diebus aut mensibus, sed saeculis propagatur.—64, 58, emortuum iam tot saeculis.—69, 1, clausum est coelum annis tribus et mensibus sex.—17, 16; 19, 30; 29, 11; 42, 9; 51, 8; 68, 1; *passim.***

The ablative of extent of space with *abesse* and *distare* is rare in classical Latin as compared with the accusative, but becomes more frequent in Livy.[59] Note the following example in Ambrose: 6, 5, *triginta stadiis aberat.*

---

[57] Cf. Schmalž, 387, Anm. 2.
[58] Ibid., 356, Anm. 4; Salonius, 121.
[59] Cf. II, 1, Kühner, 407.

CHAPTER III.

The Preposition.

In post-classical and late Latin, prepositional constructions tend to destroy the pure case distinctions of the Classical period, and as the sphere of prepositions widens through an extension of their meaning and use, there is a corresponding restriction in the use of the genitive and dative cases especially. The substitution of prepositions for case constructions is almost complete in vulgar Latin when the Romance languages begin to be differentiated.

We cannot attribute the extended use of prepositions that we note especially in the ecclesiastical writers, either to ignorance of correct usage or even to carelessness in writing. They were men who wrote not for the sake of writing but to convey truths to the people, and it was only natural that they should choose the means best adapted to their ends. With clearness and strength of expression as their main objects, they could no longer be held by the restrictions of the conservative literary language, but took over from vulgar Latin the freer use of prepositional constructions which made vagueness less possible, and gave a shade of meaning that no simple case ending could convey. Likewise the influence of Hebrew which, lacking case endings, made up the loss by prepositions, cannot be overlooked in judging the language of men who read Holy Scripture assiduously, quoted from it abundantly, and so displayed many characteristic features of its mode of expression in their own writings.[1]

As one reads the Letters of Ambrose, the general impression is, that if clearness or forcefulness of expression demands a preposition, Ambrose does not hesitate to use it, although it means a departure from the rules of more conservative writers. And yet on the whole it is only in the use of the preposition *de* that there is any remarkable divergence from classical usage, and in this regard Ambrose is only showing himself in accord with the ecclesiastical writers of his own epoch.[2]

[1] Cf. Schmalz, 393; (1) Goelzer, 327; Bayard, 137; (2) Goelzer, 142; Bonnet, 581.

[2] Cf. (1) Goelzer, 344.

A. *Prepositions with the Accusative.*

ad.

Post-classical and late writers in extending the sphere of the preposition *ad* to include ideas of cause, instrument, and circumstance were influenced mainly by the vulgar speech in which this preposition was always more extensively used than in the literary language.[3]

The Letters of Ambrose show a somewhat free use of the preposition *ad* with many verbs that admit of other constructions in classical Latin. Numerous examples of *ad* to denote purpose or end are also found, and a few instances of *ad* in adverbial expressions. In the instances where divergence from classical syntax is greatest, Ambrose seems to be seeking effectiveness of expression rather than to be deliberately departing from correct usage.

The following are the principal uses of *ad* in the Letters:

1. *ad* with the accusative to denote purpose or end.

2, 12, ad mercedem laboramus.—43, 4, certaturos ad coronam.—43, 13, finis . . . formatus ad iustitiam.—44, 5, ad labores nascitur.—47, 1, liber non ad speciem se ad necessitatem scriptus est.—57, 9, illas darent ad sacrificium Herculis.—ibid., traditae sunt pecuniae ad constructionem navium.—64, 27, vinum . . . iustus ad tentationem sui reperit.—64, 49, ad typum . . . venit.—66, 8, vivificavit ad virtutis seminarium.—73, 26, ad circumcisionem teneri.—72, 5, ad templi constructionem pias merces advehant.—80, 1, ad salutem . . . ea infirmitas fuit. Cf. also 17, 2; 19, 29; 27, 14; 29, 3; 30, 3; 30, 10; 34, 7; 43, 1; 43, 4; 43, 17; 64, 45; 75, 8; *passim.*

2. *ad* with the accusative for the dative, *in* with the accusative, or *cum* with the ablative.

a. with verbs of saying, *dicere, loqui,* and *aio:*

2, 13, loquatur ad proximum suum.—30, 15, ad ipsum solum mystice dicitur.—58, 6, ait ad eum. Cf. also, 31, 1; 32, 6; 33, 7; 39, 7; 71, 19; 71, 20; 64, 41; *passim.*

This usage is frequent in the ecclesiastical writers, who modeled the construction on that of the Greek εἰπεῖν πρός τινα.

[3] Schmalz, 395.

By analogy with the above Ambrose also uses *exclamare, annuntiare,* and *praedicare* with *ad* and the accusative.

Cf. 19, 31, exclamavit ad Dominum.—51, 15, ad populum Moyses annuntiat.[4]—51, 15, ad populos Paulus praedicat.

b. with other verbs, sometimes to express purpose, sometimes to signify a local relation:

64, 71, ista ad commoditatem et moralitatem disciplina, illa ad abstinentiam *adsuefacta* atque patientiam.[5]

77, 3, ad quem omnes . . . *adsurgimus.* Note also *in* with the accusative in 77, 9, and 77, 13. The classical construction is the dative.

78, 11, *advolventem* se ad genua iudicis.—84, 7, *cum advolveretur* ad genua eius. Caesar and Cicero use *procumbere,* or *proicere* in this expression. *Advolvi* with the dative is found in Livy and Seneca, with the accusative in Sallust, Tacitus, and sometimes in Apuleius (Cf. Krebs-Schmalz, s. v.).

30, 4, *coniungentes* domum ad domum, et villa ad villam. Found in Quintilian.[6]

19, 18, caudam ad caudam *ligavit. Ligare* is found for the first time in the Augustan poets but only with the dative, or *cum* with the ablative in the sense of *join together, unite.*

20, 19, ad imperatorem palatia *pertinent,* ad sacerdotem Ecclesiae. *Pertinere ad* seems to have here the sense of *appartenir* the form in which it has survived in the Romance Languages.[7]

5, 5, *addicentur* . . . virgines ad . . . ludibria. The classical construction is the dative.

37, 9, *electus* est ad potestatem.—42, 7, aula coelestis (Maria) electa est ad salutem (Greg.).

2, 24, *accitus* ad ministerium. The T. L. L. shows *in* with the accusative in this construction with *accio.*

44, 3, *concurrerre* fertur militia ad . . . numerum. This construction seems to be new in the language. *Concurrere* meaning *to accord* or *agree with* belongs to juridical terminology, and is construed with the dative or with *cum* and the ablative.

---

[4] Cf. Plaut. Capt. 360, quae ad patrem vis nuntiari.

[5] Cf. Livy, 3, 52, 11, nec suo sanguine ad supplicia patrum plebem adsuefaciant.

[6] Cf. also Jerome in Matth. iii ad 18, 23, ad omnem sermonem suum parabolas iungere.

[7] Cf. also Jerome in Ezech. xiv ad 48, 18-20: villae . . . pertinentes ad iura urbium etc.

c. with adjectives.

Certain adjectives that are construed occasionally with *ad* and the accusative in classical and Silver Latin, occur frequently in the Letters.

Cf. 5, 6, ea ergo tibi *locuples* videtur ad finem (Cic.).—44, 13, aetati, et ad prudentiae processum *habili*, et ad agendum *strenuae*. (Varro thus construes *habilis*, Valerius Maximus *strenuus*).—64, 69, inopes ad sumtum, *opimi* ad gratiam (Livy).—64, 2, ad culpam *lubricus* (Tac).[8]—69, 4, *foecunda* ad poenam, *sterilis* ad alimoniam (Varro).

To the above uses of *ad* in the Letters of Ambrose may be added those in adverbial expressions.

Cf. 47, 2, ad unguem distinguere. This expression occurs in Columella and Horace. Vergil and Celsus use *in unguem*.

54, 2, bis ad diem curatur. I can find no examples of this usage. *Bis in die, ter in anno*, are used in Cicero, Livy, Suetonius; *bis die* is found in Vergil, Ovid, and some of the late writers.

65, 8, ad diem colligebatur. As the equivalent of *quotidie* for which the above expression stands, Cicero uses *in dies*, Livy *in diem*.

37, 21, nec ad horam . . . cederet subjectioni. By analogy with *ad tempus, ad horam* is found in late Latin.

per.

The instrumental, modal, and causal uses of *per*, developed from its primary signification of through and over space, are not strictly non-classical constructions, but their use is so much more frequent from Sallust on that they have come to be regarded as belonging to the post-Classical rather than to the Classical period of Latin.

Ambrose, as may be seen from the citations given below, finds occasion for an extensive use of *per*, not only in its primary relation to time and space, but also in the various relations developed therefrom.

1. *per* in expressions of time.

In classical Latin, *per* with the accusative in expressions of time denotes uninterrupted succession. In late Latin this distinction

[8] Cf. also Ambr. de Interp. Job et Dav. 1, 7, 21, aetatis . . . quae magis ad vitium lubrica esse consuevit.

is sometimes lost and we find *per idem tempus* used as the equivalent of *eodem tempore, per annum* for *in anno* etc.[9]

On the whole, Ambrose follows the rules of classical Latin in this matter.

> Cf. 6, 9, per totam noctem iniuriae impletur.—40, 29, per triginta et innumeros annos.—38, 7, non deficiebat per triennium. Cf. also 6, 14; 19, 9; 43, 17; 68, 9; *passim.*

I note in the Letters only an occasional example of the distributive use of *per* found in Suetonius.

> Cf. 64, 60, per momenta varius et discolor.—73, 12, per momenta singula inscribit.

2. *per* for *propter* or *ob.*

The use of *per* to express cause or reason, while found in all periods of the language, is noticeably more frequent in late Latin.[10] Ambrose has numerous examples:

> 6, 7, per senectutem hospitis atque infirmitatem subsidii spe accepta.—12, 5, studia . . . habere effectum per tumultus publicos nequiverunt.—17, 4, partim per imprudentiam, partim propter . . . molestias.—19, 8, per mulierem non potuit suam tenere gratiam.—50, 11, pe infirmitatem mentis et mutabilitatem sententiae putabat quod avertere posset Dei voluntatem: ipse autem per excessum mentis aliud cupiebat.—51, 2, non audiam per metum.—64, 56, quod per sacerdotes perisset populus. Cf. also 35, 13; 74, 5; 74, 8; 74, 9; *passim.*

The use of *per* with neuter pronouns and adjectives in a causal sense belongs to post-classical Latin. *Per hoc quod* is found in Quintilian, *per hoc* in Florus, *ac per hoc* meaning *therefore* in Apuleius, Cyprian, Augustine, and Avitus.[11] Ambrose uses this last named expression but by no means as frequently as does Augustine.[12]

> Cf. 23, 10, sexta decima fuit: ac per hoc septima luna resurrexit.—52, 1, ac per hoc plus posse coepit.—64, 17, ac per hoc spe omni

[9] Cf. Krebs-Schmalz, s. v.
[10] Cf. Schmalz, 405.
[11] I, Draeger, 608; Bonnet, 591, n. 2.
[12] Cf. Colbert, 78.

resurrectionis amissa manducemus et bibamus.—79, 9, ac per hoc ubi perfecta caritas, ibi omnis fides.

3. *per* for *secundum*.

Per instead of *secundum* in a local sense is found in Pomponius Mela; with transferred meaning it occurs in Commodianus 2, 1, 5, *per legem vivere*.[13] Note the latter use in Ambrose, 75, 1, *quae per Evangelium . . . vacuata videntur*.—ibid., *per Evangelium coeperit non licere*.

4. *per* in adverbial expressions.

The use of *per* with the neuter of adjectives or pronouns to form adverbial expressions belongs to post-classical Latin.[13a] Ambrose uses *per omnia* occasionally.

Cf. 58, 10, ut vir nudus per omnia iret.—64, 2, eritis per omnia divites.—79, 5, credidit non ex parte sed per omnia.

5. *per* to express means, manner, and agent.

In classical Latin *per* is regularly used with persons to express the means or instrument of an action. It is rarely so used with things, the usual construction being the simple ablative. In late Latin, however, the general tendency is towards a widespread use of *per* with either persons or things to express means. This tendency not only restricted the use of the simple ablative in this construction, but to a certain degree encroached on the ablative of personal agent, i. e. *per* with the accusative of a person began to replace *a* or *ab* with the ablative to denote personal agency. The use of *per* with a noun to express manner is not unusual in classical Latin, but certain late writers are quite profuse in its use.[14]

There are numerous examples of the use of *per* to express means or instrument, both with the names of persons and of things. The following are representative:

a. with names of persons.

5, 3, per prophetam retexit . . . Deus.—6, 10, querela per levitam cognita.—10, 10, per quosque perditos derelinquere.—11, 5, per ab-

[13] Schmalz, 406.
[13a] Ibid.
[14] Cf. II, 1, Kühner, 554; Schmalz, 406.

scissum hominem Paschasium . . . serit turbas.—19, 27, quo . . . per Dalilam . . . comperto.—19, 29, per mulierem comperta infirmitate.—20, 17, per Evam . . . Adam supplantatus est.—22, 2, per nos manus imponenda foret.—39, 7, reconciliatio . . . facta sit per Dominum Iesum.—40, 22, per Nathan prophetam mandaverit.—42, 3, per mulierem cura successit, per virginem . . . salus evenit.—42, 6, per quam . . . redemtor intravit.—46, 4, nos . . . per Christum reconciliavit.—48, 7, augeatur . . . amor per Dominum.—63, 2, quia per cubicularium tuum . . . agerem.—64, 33, per virum . . . et mulierem caro eiecta . . . per virginem iuncta est Deo.—Cf. also 23, 10; 41, 2; 50, 8; 50, 15; 60, 5; *passim*.

b. with names of things.

4, 6, per impositionem manuum . . . et benedictionem.—5, 1, per scelus, per avaritiam, per intemperantiam.—7, 18, adscitus per gratiam.—18, 11, per iniurias, per inopiam, per supplicium nos crevimus.—44, 5, consecratur per gratiam.—44, 18, per sanguinem suum intravit in sancta.—46, 11, per os Ezechiel loquutus est.—47, 6, per epistolam condemnabat.—60, 6, vetera . . . temperata sunt per Evangelium.—64, 10, hospitalitatem diligite per quam . . . Abraham invenit gratiam.—64, 50, qui per fidem . . . possident.—67, 3, per Evangelii praedicationem perfidia . . . evanuit.—74, 11, liberat per sanguinem Christi.—79, 10, qui ergo per caritatem omnia sustinet.—81, 5, per baptismatis sacramenta . . . lumen accipiat.—Cf. also 8, 15; 15, 7; 19, 6; 40, 14; 42, 3; 43, 11; 45, 15; 47, 5; 64, 110; 71, 2; 72, 4; *passim*.

I note in the Letters of Ambrose only two instances where *per* with the accusative is used for *ab* with the ablative to denote the agent of an action, and even in these, perhaps, the persons are regarded rather as the means.

Cf. 12, 3, per solos catholicos frequentari.—62, 4, oblationem . . . per sacerdotes celebrari.

Only occasionally does Ambrose use *per* to express manner.

Cf. 35, 15, expectamus illud per patientiam. (Note two lines below *expectamus patienter*.)—44, 10, per contumaciam contemsit.

circa.

The preposition *circa* is rare in Cicero and Caesar and when used has only the meaning of *circum, about* or *around*. In Livy it is used as a synonym of *apud* or *ad*; in Quintilian, Suetonius,

Pliny, and in the later writers, it assumes many of the relations expressed by the Greek preposition κατά, and becomes a synonym for *in, de, erga,* etc.[15]

Circa is not uncommon in the Letters of Ambrose as the equivalent of *de.*

> Cf. 2, 7, circa eos qui . . . vexantur, utere oleo sermonis.—ibid., fluctuantes circa fidem.—15, 6, circa discipulos suos diversa dona Christi sunt.—40, 19, in quas non prosiliant calumnias homines et circa divina mendaces.—68, 1, ipsum Aaron . . . circa Aethiopissae personam legimus errasse.

Sometimes *circa* is used in the sense of *erga.*

> Cf. 25, 9, maiores maluerunt indulgentiores esse circa iudices.—40, 31, habes in quibus Domini adhuc debes circa imperium Romanum invitare et emereri clementiam.—78, 4, quod utrumque diligeret, circa alterum affectu probavit, circa alterum benedictione.

iuxta.

Livy and other post-classical writers, notably Apuleius, employ *iuxta* in its figurative sense of *secundum, according to,* and this usage becomes quite common in the Vulgate, Cyprian, Lucifer, Sulpicius Severus, Jerome, Augustine, Gregory and Avitus.[16]

Ambrose uses *secundum* much more frequently than *iuxta* in the sense of *according to,* but note the following:

> 10, 2, iuxta mansuetudinis vestrae praeceptum convenimus.—12, 5, iuxta partium factum poposcimus.—12, 6, iuxta amorem, consuetudinemque maiorum.—23, 18, iuxta Legis sententiam primus hic mensis est. (Note five lines above *secundum Legem.*).—23, 20, sed et iuxta mysterium vespere diei constat occasum.—23, 22, iuxta maiorum exempla festum . . . celebremus.—64, 3, si iuxta Dominicam sententiam.

secundum.

Although *secundum* in its figurative meaning of *according to* is found in all periods of Latin, it is comparatively rare except in the ecclesiastical writers.[17] Ambrose has numerous examples of

[15] Cf. Krebs-Schmalz, s. v.; Schmalz, 402.

[16] Cf. I, Draeger, 587; Schmalz, 397; (1) Goelzer, 332; (2) Goelzer, 161; Bonnet, 588; Colbert, 76.

[17] Cf. Schmalz, 404; I, Draeger, 599.

secundum in such expressions as *secundum Lucam, secundum Iohannem, secundum Legem, secundum Apostolum, secundum Evangelium,* and also in many other phrases. In Letter 7 alone there are at least fourteen instances.

> Cf. 7, 5, secundum dispositionem Moysi.—7, 6, secundum mensuram.—ibid., secundum voluntatem Spiritus.—23, 14; 23, 15; 23, 16; 23, 17; 23, 20; *passim.*

The expression *secundum quod*[18] for *secundum id quod* occurs in 4, 6, *secundum quod scriptum est,* and also in 16, 4; 64, 57; 71, 23.

B. *Prepositions with the Ablative.*

ab.

The influence of the vernacular is seen clearly in the use of the preposition *ab* which, of necessity, was always common in vulgar Latin because of the similarity of case endings. Post-classical authors took over some of the uses in a limited degree, but the later authors made the most of what they found already existing in the literary language and developed the uses of *ab* even further.[19]

Except in a few cases, the use of the preposition *ab* in the Letters of Ambrose is in conformity with that of the classical authors.

Ab is used for *ex* to denote a definite time in 23, 14, *nonagesimo et tertio anno a die imperii.* But the classical construction occurs a few lines above: *octogesimo autem et nono anno ex die imperii,* and also in 23, 21, *septuagesimo sexto anno ex die imperii Diocletiani factum est.*

In classical Latin the dative of the agent with the second periphrastic is replaced by *ab* with the ablative, only to avoid ambiguity or to emphasize the logical subject.[20] I note only one instance in the Letters of Ambrose, and here the ablative with the preposition seems to point to emphasis. Cf. 40, 12, *a te non fuit iubendum.*

[18] Cf. Jerome, Ep. 10, 1, secundum quod in libro psalmorum scriptura testatur.

[19] Cf. Schmalz, 407.

[20] Cf. I, Draeger, 428.

Sometimes Ambrose construes with *ab* and the ablative certain verbs which do not admit of this construction in the Classical period.

10, 8, adulteros . . . ab Ecclesiae *arcendos esse* liminibus. The usual construction with *arcere* is the simple ablative except in an ethical sense.[21]

64, 14, *excidisse* a mandato Dei et fructu gratiae. But note also 64, 9, quorum fructu exciderunt.

57, 10, debuisti ab sacerdote *consulere*. Here the ablative is, no doubt, one of source, but *consulere* admits in the Classical period, only the accusative in its meaning *to consult* or *ask the advice of anyone*.[22]

29, 13, *peregrinabatur* a corpore. (Cf. Jerome, Letter, 108, 1, peregrinata est a Domino.) In classical Latin this verb has not the meannig *to be absent from, to be a stranger to* as here, but *to be a stranger, a sojourner in a place etc.*

45, 9, praecepit homini ab omni ligno . . . *gustandum;* ibid., de ligno . . . scientiae . . . non *esse gustandum*. Suetonius uses the latter construction; Cicero, the accusative and the ablative.

Likewise the adjectives *dispar* and *devius,* used with the genitive in Cicero and the poets, are construed with *ab* and the ablative in the Letters. Cf. 28, 2, *nihil . . . secretum a populo, dispar a multitudine*. This construction may be due to the influence of *secretus* which Livy uses with *ab* and the ablative, or perhaps Ambrose is using *dispar* as a synonym of *dissimilis* and is following the biblical construction. Cf. 67, 10, *quidquid a virtute devium foret*. Ambrose thus construes *deviare,* a favorite word of his, and one which occurs also in Scripture.[23]

de.

The preposition *de* was the favorite preposition not only of the popular language, but also of the literary language from Tacitus on. It exhibits various uses, replacing the partitive genitive, the ablative of means, cause, and material, and the prepositions *ab* and *ex* with many verbs.[24] It is frequent in the African writers Apuleius,

[21] Cf. Krebs-Schmalz, s. v.
[22] Cf. T. L. L., Svennung, 31.
[23] Exod. 23, 2, ut a vero devies.
[24] Cf. Schmalz, 407.

Tertullian, Cyprian, Arnobius, and Augustine, and also in Minucius Felix, Jerome, Avitus, and Gregory.[25]

The results obtained from a study of the use of the preposition *de* in the Letters seem to indicate that Ambrose, like his predecessors and contemporaries, did not hesitate to appropriate from the popular idiom, either of set purpose or unconsciously, whatever appealed to him. He does not use this preposition with adjectives as do Jerome and Avitus, nor to express means as many of the later writers do, but his syntax in this regard is extensive and varied enough to rank him with the authors mentioned above.

1. *de* with verbs compounded with *ab* or *ex* instead of repetition of preposition in compound.

auferre. 33, 5, auferuntur de medio Israel (cf. T. L. L. 1334, 30, Vulg. Aug.).—37, 12, auferens de capite eius diadema (T. L. L. 1329, 32, Ital. Vulg.) Cf. Jerome, ep. 131, 1, perniciosissima haeresis de Ecclesiis auferatur. (But also in Cic. Ov. Apul.)

egredi. 64, 104, egredimini de hac terrena civitate.—81, 4, et egressus est Lazarus de sepulcro.

evadere. 64, 69, evaserunt de infirmitate fortes. (Cap.)

excludere. 40, 24, de pectore fidei, de domo Christi Synagoga excludat Ecclesiam.—44, 8, vanitatem excluserint de cordibus nostris pax et gratia.—72, 4, exclusa de paradiso humana conditio.

2. *de* for *ab* or *ex* with other compound verbs.

colligere. 2, 4, collige aquam de pluribus locis.—ibid., quamque colligit de montibus aquam. (Lib. Ov. Vitr. Paul. Tert. Lact. etc.)

decidere. 31, 1, de bonis meritis decidisset. (Plaut. Ser.)

dimittere, 55, 3, de pectore dimittat suo. (Vitr.)

offerre. 35, 9, de primitivis ovium obtulit.

producere. 19, 31, producitur de carcere Samson. (Cap.)

proferre. 39, 6, profert de thesauro suo nova et vetera. (Aug.)

recedere. 82, 14, noli recedere de Domini possessione. (Cap. Aug.)

redolere. 47, 5, si . . . aliquid et de veteribus scripturis redoleat.—50, 16, redolentes aliquid de patrum moribus.

regredi. 87, 1, de Africanis regressus partibus. (Hier.)

resuscitare. 44, 11, de tumulis resuscitavit. (Cf. also 2, 22.)

revehere. 25, 3, de administratione . . . securim revexerint.

reverti. 7, 21, de infinito numero in unum . . . revertuntur.

---

[25] Cf. Gabarrou, 122; (1) Goelzer, 338; Colbert, 80; Bonnet, 667.

revocare. 36, 4, de ipso prope fine revocatus sum.

segregare. 33, 5, de medio populi segregatus. Note two lines above *a cujus utero segregatus Paulus est.*

traducere. 2, 23, de amore ad odium, de gratia ad supplicium: rursus de carcere ad aulam, de reatu ad iudicium traductus. (Lampr.)

3. *de* with simple verbs for *ab* or *ex,* or the ablative alone.

apparere. 64, 42, de rubo apparui.

ducere. 72, 6, de loco obeditionis ducitur . . . ad . . . foecunditatem. (Lucr. Cap. Apul.)

eliminare. 45, 9, eliminare voluit astutiam de paradiso.

fluere. 29, 24, fluent . . . de . . . vasis . . . et de . . . fontibus. (Ov. Auson.)

libare. 41, 5, haec de . . . lectione libata sint.

liberare. 30, 11, cum de Aegypto liberaret populum.—40, 20, de . . . rege aut de . . . regis . . . manu liberari potuit.—40, 25, liberasti plurimos de exsiliis, de carceribus, de . . . poenis. (Aug.)

mutuari. 32, 1, de fine epistolae . . . mutuari exordium. (Cf. also Jerome, Ep. 36, 1, de eius fontibus mutuarer.)

nasci. 71, 9, natus est de Maria Christus. (Plaut. Ov. Cap. Aug. Vulg.)

rapere. 64, 68, cum raperentur de Ecclesia. (Ov. Stat. Auson.)

venire. 39, 3, de Bononiensi veniens urbe.—10, 2, de . . . sinu . . . venire compulsus est. (Cap. Ov.)

With the following verbs *de* signifies *regarding* or *concerning* but the constructions are seldom found in classical Latin.

aestimare. 80, 3, nemo . . . penetralia domus de ingressu aestimat.

calumniari. 46, 4, nemo calumniatur de tempore.

diffidere. 71, 8, nemo de remedio diffidat.

obloqui. 5, 1, de nostro obloquantur iudicio.—ibid., de quo obloqui soleant.

sperare. 71, 20, de Deo sperare incipit. Cf. Justin. 26, 1, 3, auxilium de Pyrrho sperare.

redarguere. 10, 7, redarguti de falsitate sunt. This verb, which occurs frequently in Cicero in the meaning *to confute, disprove,* etc., acquires the connotation *convict, prove guilty of* in Lactantius, and is properly construed by him with the genitive of the charge. However, Cicero uses the simple verb *arguere* with *de* and the ablative in the latter sense.[26]

The more common construction with verbs of *requiring* is *ab* with the ablative. Ambrose construes *postulare, requirere,* and *exigere* with *de* and the ablative.

[26] Cf. II, 1, Kühner, 465, Anm. 8.

ST. ALBERT'S COLLEGE LIBRARY

21, 7, de patre . . . postulavit.—43, 1, rationem de me requirere. (Cicero uses *ab* or *ex*).—41, 9, dominus . . . de ipso . . . exegit quod ei ante donaverat. This construction is found also in Gellius. But Ambrose more often uses *ab* with the ablative with *exigo*. Cf. 41, 8, ab omnibus exigit.—41, 9, a conservo suo coepit exigere.—64, 66, duo pariter exigi videntur ab episcopo.

4. *de* with the ablative for *ex*, or the ablative alone to express source or origin.

2, 12, lucra de mercede.—7, 17, non sunt de hoc mundo.—17, 9, cinis ex ara, favilla de sacrilegio, fumus ex busto.—19, 2, uxorem de filiabus Chananaeorum.—19, 11, de tribu Dan.—19, 20, de tribu Iuda.—19, 31, vindictam tribuas de nationibus.—39, 21, tantumne de te commeruit.—40, 32, misisti de aerario tuo sumtus.—43, 10, dedit enim nobis de cognatione sua.—Cf. also 29, 4; 35, 2; 36, 6; 50, 9; *passim*.

5. *de* with the ablative to express material.

Only one example of *de* with the ablative of material has been noted, and in this, Ambrose is again writing under the influence of Scripture.[27] Cf. 81, 6, *de luto hominem figuravit*.

Under this head, however, may be classed the following examples in which *de* with the ablative suggests the idea of means and at the same time that of material in a figurative sense:

40, 9, de suis facultatibus reparetur.—ibid. de christianorum censu exaedificari iubeat.—40, 10, factus de exuviis Ecclesiae.—ibid. templa . . . condita de manubiis Cimbrorum, de spoliis reliquorum hostium.

6. *de* with the ablative to express cause.

I note only one example of *de* with the ablative to express cause. Cf. 42, 4, *de via perversitatis produntur dicere*.

ex.

While it is true in general that the preposition *e* or *ex* is supplanted by *de* in post-classical and late Latin, in many authors it holds its own against the influence exerted by vulgar Latin in which *de* is far more frequent than *ex*.

[27] Gen. II, 7, de limo formare.

Note the following as deviating somewhat from strictly classical norms:

14, 3, omnis e medio scrupulus tolleretur. Cicero and Caesar use *de medio;* Livy *e medio.*

18, 26, luna . . . e regione solis absolvens. The classical construction is *a* or *ab* with the ablative; Tacitus uses the ablative alone.

C. *Prepositions with the Accusative and the Ablative.*

in.

The preposition *in* is so extensively used in late Latin and particularly in the Fathers that we are apt to think of many of its uses as peculiar to this period of Latin, while in fact the usage of the ecclesiastical writers is, for the most part, only such as is found in early Latin, in classical Latin perhaps rarely, in the poets, in Sallust, or in Livy.[28]

The Letters of Ambrose show an extensive use of the preposition *in,* but if we discount such expressions as *in veritate, in misericordia, in typo* etc., which are plainly biblical, little remains to show Ambrose's syntax in this regard other than that of the Classical period.

1. *in* with the ablative.

a. *in* with the ablative for *in* with the accusative.

34, 10, in . . . statu recurrere.—55, 3, in benedictione substituitur.—65, 5, dirigatur in conspectu Domini. (Plaut. Auct. b. Hisp. Ov.)

b. *in* with the ablative for *apud* with the accusative.

In replaces *apud* to designate the author in whose writings some statement is found. Cf. 76, 3, *quia in Hieremia Dominus loquutus est.*

The use in 73, 24, *non in Aquila omnis auctoritas,* is more in accord with classical usage which permits *in* with the name of an author when general characteristics of his writings are mentioned.[29]

[28] Schmalz, 412.

[29] Cf. Cic. orat. 71, 234, in Thucydide orbem modo orationis desidero.

c. *in* with the ablative in expressions of time.

In with the ablative in expressions of time is not used in classical Latin to express *time when,* which is regularly expressed by the ablative alone, but for ideas usually expressed by *per* with the accusative. When the classical authors use *in* with *omni aetate, omni puncto temporis,* they wish to designate constant action throughout a period, or action beginning at a fixed moment of time etc. But the poets and post-classical writers do not regard these distinctions, and in ecclesiastical Latin we find *in* with the ablative to express *time when* or *during which* almost the rule.[30]

In Ambrose some of the expressions with *in* and the ablative to express time are due to Scriptural influence, others can be explained as intended to mark constant duration of time.

> **2, 8, in Sabbato.—ibid., in omni tempore.—2, 16, in die iudicii.—4, 6, in illo tempore.—18, 30, in occasu anni.—18, 25, in processu temporis.—19, 25, in nocte.—30, 3, in triduo resuscitaretur.—30, 11, postea in passione Domini Jesu.—44, 10, in die septima.—ibid., in superiore die promissio est, in consequenti solutio. Cf. also 64, 49; 64, 94; 69, 1; *passim.***

d. *in* with ablative to express means, instrument, or manner, and the limitative use with adjectives.

While the extensive use of *in* with the ablative to express the means, instrument, or manner of an action in the writings of the Fathers is due, in no slight measure, to the influence of the Greek constructions with ἐν found in the Bible, the source of this construction is much more ancient, for it developed in all probability from the popular idiom. Cf. Cic. fam. 6, 11, *in hac inani prudentiae laude delector,* and Cels. 2, 10, *maxime tamen in his medicus imperitus falli potest,* where the ablative serves to mark the occasion or circumstances of an action. The transition from this idea to that of means, instrument, and manner was easy, and is brought about in the language by Petronius, Apuleius, and Ulpianus.[31]

The following list is given to show the extent and variety of this construction in the Letters of Ambrose. Many of the examples

[30] Schmalz, 388, Anm. 2; Salonius, 131.

[31] Cf. Gabarrou, 115; (1) Goelzer, 347.

evidence direct Scriptural influence, many too show traces of an origin in the Classical period. The divergence that is most striking perhaps is that of *in* with the ablative to express manner, and the limitative use of *in* with certain adjectives. Both of these constructions are very frequent in the Vulgate.

Means or Instrument.

10, 2, completum est in te . . . quod Scriptura divina laudavit.—15, 3, remorari . . . in carne.—18, 5, in ansere loquebatur.—20, 15, tentavit . . . in patrimonio . . . in filiis . . . in dolore corporis.—22, 3, loquutus est in prophetis.—26, 6, in typo annuntiata est, in veritate completa.—39, 5, et omnes in illo mortui.—39, 6, perfectus in Christo.—43, 5, in Christi praedicatione . . . convulnerabat.—48, 4, in hoc nomine baptizare nos.—64, 28, in virtute escae . . . ieiunavit.—64, 69, tentabantur . . . in ieiuniis, in laboribus, in custodiis, in vigiliis.—64, 94, te in illo auro vendidisti, mihi te in illa possessione adiudicasti. Cf. also 51, 13; 64, 11; 64, 29; 65, 7; 72, 4; 72, 10; *passim.*

Manner.

2, 22, humiliabatur in typo eius.—2, 26, in sobrietate et gratia.—2, 13, in dolo loquatur.—19, 33, in libertate rexit.—23, 20, passionis diem descriptum in ieiunio.—35, 13, resurgent omnes in incorruptione.—44, 19, ieiunavit in dolore.—44, 19, accedamus in abundantia fidei.—68, 11, qui in dolo se offert. Cf. also 18, 18; 29, 8; 42, 12; 64, 36; 64, 86; 64, 94; *passim.*

Limitative Use with Adjectives.

3, 2, grata in munere, ita in corpore atque in affectu molesta.—10, 3, propter duos tantum in perfidia cariosos sacerdotes.—31, 10, illa . . . quae bona intellectu, et decora in adspectu valde.—35, 16, dives in possessionibus, nec avarus in usuriis.—41, 3, pomum . . . amarum in cortice, durum in testa.—41, 5, quam simplex . . . in verbis, quam profunda in consiliis Evangelii lectio.—39, 6, doctus in regno coelorum.

In and the ablative with the following verbs can be explained perhaps by a local meaning:

57, 1, confidens in ipso.—58, 15, in quorum auxiliis populus confideret. (Cf. also 58, 16; 64, 87; 71, 17.)—10, 3, in tractatu . . . congruere.—20, 22, credo in Christo. (Cf. πιστεύειν ἐν χριστῷ).—45, 12, credentibus in Domino. (Cf. following sec. on *in* with the acc.)—2, 16, sperare magis in Domino.—35, 16, nihil habet spei in curribus.

Note also 64, 93, *et in illa asina vult consortium habere,* perhaps by analogy with *consors in origine prima* of Lucretius. (Sen. Lact. consortium inter homines.) 73, 1, *in evidenti est* for *evidens est.*

2. *in* with the accusative.

a. *in* with the accusative to denote end of motion.

In with the accusative to denote end of motion is not, of course, out of harmony with classical usage, but the post-classical writers go to such lengths in their development of the figurative side of this construction that many of the examples are quite striking and unusual.

The following expressions in the Letters are of this nature:

18, 25, omnia . . . in melius profecerunt (Vulg. 2 Tim. 3, proficere in peius.).—23, 22, in illum . . . oculos dirigamus.—91, 2, in te oculos, studia atque omnia officia mea dirigam. (Sen. contr. 1, 8, 6, in me civium oculi diriguntur.).—26, 19, in se . . . calumniam retorquerent.—64, 91, quid in carnem retorquetis.—37, 9, venditus in servitutem est.—64, 58, reformatus in studia fidei.—67, 5, in pulverem redigere. (Cf. *in servitutem redigere,* a classical construction.).—69, 1, aer . . . in rigorem aeris solidatus.—69, 3, concreto aere, et solidato in metalli rigorem.—83, 13, conformatus in apostolum Christi.

b. *in* with the accusative to express purpose.

The use of *in* with the accusative to express purpose is characteristic of the poets, of Tacitus, and of Quintilian, but is not found in Cicero or Caesar. After Tacitus the construction is frequent in Apuleius, the authors of the Augustan Histories, and in the ecclesiastical authors especially.[32]

The following examples are noteworthy in the Letters:

6, 13, filiam in uxorem daret.—37, 16, in uxorem sibi copulaverit. (Here, *in* with the accusative is replacing the dative of purpose or end.).—19, 13, in arbitrium . . . concessere.—57, 9, protestarunt non erogari ad . . . sacrificium . . . sed in alios sumtus dari.—ibid., missum dixerat argentum suscipi . . . debere in id.—67, 1, insurgere gladiis in necem proximi sui.—68, 3, hircus . . . oblatus in holocaustum.—68, 14, sacrificium in quod fraus sit.[33]—84, 5, offerebat in holocaustum.

[32] Cf. Schmalz, 412.

[33] Cf. Plaut. Amph. 180 in mentem fuit.

Credere in the sense of *to believe in* is commonly used in the ecclesiastical writers with *in* and the accusative. Ambrose is no exception.

Cf. 1, 2, in quem pie credis.—8, 5, in adventum Christi non crediderunt.—41, 18, non credit in Sponsum.—80, 1, te . . . significasti . . . credidisse in Dominum. Cf. 22, 21; 23, 11; 41, 12; 41, 16; 76, 4; *passim.* (Cf. preceding sec. on *in* with the abl.)

Sperare in the sense of *to hope in* is also used with *in* and the accusative.

Cf. 34, 5, non speravit in Deum.—78, 13, ille vos arguit in quem speratis.—ibid., ille in quem speratis accusat.—ibid., iste in quem sperare noluistis absolvit. (Cf. preceding sec. on *in* and abl.)

c. *in* with the accusative in adverbial expressions and in expressions of time.

Ambrose sometimes uses *in* with the neuter accusative of adjectives to form adverbial expressions such as are found in post-classical Latin.[34]

Cf. 7, 21, in infinitum (Quint. Plin. Lact.).—65, 1, in aeternum (Livy).—73, 6, in praeteritum (Plin. Suet.).

In with the accusative to denote a point of time at which a limit is placed is found in Quintilian and often in Fronto.[35]

Compare the following in the Letters of Ambrose:

10, 5, de primo ortu diei in horam septimam.—65, 8, in diem alterum non servabatur.—83, 7, in diem vitae suae possideret partem prandii. (In the last example we might, perhaps, expect *per omnes dies.*)

super, supra.

1. *super, supra,* with the accusative.

In regard to *super, supra,* with the accusative, only the following instances have been noted as deviating somewhat from classical usage:

5, 3, manus suas . . . supra caput imposuerunt. *Imponere* is usually construed with *aliquid in aliquam rem* or *alicui rei.*[36]

33, 8, filium . . . super nationes praefecit. Classical usage is the dative.

---

[34] Cf. Schmalz, 413. [35] Ibid., 412. [36] Cf. Krebs-Schmalz, s. v.

77, 6, recordare illam quae cecidit super Matthiam. Note four line above *ita nobis cecidit sors gratiae.*

2. *super* with the ablative.

The use of *super* as the equivalent of *de,* meaning *in regard to,* is characteristic of vulgar Latin. Cicero uses it rarely and only in his Letters, but in the literary language from Sallust on it is of common occurrence.[37] Avitus [38] and Gregory [39] sometimes substitute the accusative for the ablative in this construction, but Ambrose uses the ablative only.

Cf. 9, 2, super impietate convicti.—10, 11, super omnibus . . . consulere.—13, 4, nostram super eo sententiam.—14, 1, super Ecclesiasticis negotiis.—17, 12, super . . . causis consulere. Cf. also 13, 6; 23, 1; 23, 14; 41, 26; 60, 3; *passim.*

sub.

There is nothing worthy of note in regard to *sub* with the accusative in the Letters of Ambrose. With the ablative, however, the following rather unusual expression may be noted: 39, 3, *sub eodem conspectu exposita funera,* by analogy perhaps with the current expression *sub oculis.* Cf. also, 7, 18, *venit sub lege,* paralleled in Livy by *sub ea condicione.*

Prepositions with Names of Cities, Towns, and *Domus.*

Ambrose seems to follow no strict rules in regard to the use of prepositions with names of cities, towns, and word *domus.* More often than not he uses a preposition with the latter.

With names of cities the classical rule is more carefully observed except when Ambrose is drawing on Scripture to illustrate his teaching, or explaining some passage in Scripture. Thus in Letter 72, the preposition occurs with the names of cities nine times and is omitted only once:

72, 2, in Capharnaum, in Bethphage, in Ephraem, in Bethania, etc.—72, 6, venit in Bethaniam but in 72, 7, Hierosolynam venit.—19, 13, pergens in Thamnatam.—64, 73, in Hierusalem.

Cf. 19, 2, in domum Bathuel.—ibid., ex domibus christianis.—37, 44, induxisti in domum tuam.—39, 5, in domo Dei.—30, 8, surgite de . . . domibus.—73, 25, in domo Abrahae. Cf. also 71, 9; 71, 11; 71, 15; 71, 20; 80, 3; 82, 9, *passim.*

---

[37] Cf. Schmalz, 414. [38] (2) Goelzer, 222. [39] Bonnet, 621.

CHAPTER IV.

The Pronoun.

Syntactical change resulting from change of meaning is seen best of all, perhaps, in the development of the use of pronouns, and herein is found one of the features which clearly differentiates late, and particularly ecclesiastical, Latin from the Latin of the Classical period. There is, in the Christian writers, a characteristic disregard of the peculiar meaning and force assigned by classical authors to each pronoun, with a consequent interchange of their use that is hardly intelligible unless viewed as the result of the two forces that operated most effectively to make the literary language from the First century on so different from that of the Classical period, namely, the influence of popular idiom and of foreign language.[1]

Ambrose, as the following examples will show, is more or less affected by contemporary usage, especially in the matter of demonstrative pronouns. He uses these with a freedom that is surprising in one who adheres to classical tradition on so many other points. This divergence and the slight deviations in regard to the other pronouns will be discussed in the separate sections which follow.

A. *Personal Pronouns.*

The nominative of the personal pronouns is seldom used in classical Latin except for emphasis or contrast. In vulgar Latin, however, and in the less restrained atmosphere of familiar correspondence, *ego, tu, nos,* and *vos* appear more frequently.[2]

Although Ambrose seldom lapses into a familiar style in his Letters, the personal pronoun *ego* appears quite often, sometimes correctly for emphasis or contrast, but more often its use seems superfluous. The other pronouns *tu, nos,* and *vos* are seldom used except for emphasis. Cf. 25, 1, *de quo etiam ego vererer responsum referre.* In this same section may be noted also the plural *vobis,* although the verb throughout is used in the 2d person singular:

[1] Cf. Schmalz, 617; Bayard, 130.

[2] Cf. Schmalz, 336.

constrictus altero quod est commissum vobis propter custodiam legum. For superfluous use of personal pronouns compare 1, 4; 1, 6; 2, 12; 4, 2; 4, 5; 4, 6; 5, 4; 5, 18; 7, 17; 8, 1; 15, 13; 17, 15; 22, 1; 27, 14; *passim.*

B. *Reflexive Pronouns.*

In general, it is true that classical authors use the reflexive *se, suus,* when the action of the verb has reference to the logical subject, otherwise the simple form *eius, eum.* In so far as authors allowed themselves to be influenced by popular Latin, in that degree we note in their writings the loss of these finer distinctions of the classical writers. Apuleius,[3] as we should expect, has many examples of *suus* for *eius, se* for *eum* etc. Ambrose deviates only occasionally from the usage of the Classical epoch.

a. *suus* for *eius* or *eorum.*

18, 19, unde Graecis oracula habita suae quercus.—49, 9, operis sui qualitas latere poterat.—58, 7, ludebat enim Domino puer suus.—64, 112, ut qui illum imitatus fuerit peccata sua sanguine suo diluat. Cf. also 5, 11; 7, 14; 12, 4; 17, 3; 24, 2; 51, 10; 64, 29.

b. *se* for *eos.*

5, 20, se profecturos . . . Renatus clamaverit.

Here we may note also a rather peculiar use of the reciprocal expression *invicem* which occurs frequently from Livy on, usually with the pronoun understood, and not expressed. Cf. 19, 8, *binas sibi invicem . . . ligavit;* 64, 82, *sibi ipsi invicem tutam praebent custodiam;* 64, 83, *si vos donetis invicem vobis.*

c. *proprius* for *suus, meus, tuus.*

Proprius properly denotes what is characteristic of or essential to the nature of a person or a thing. In Tacitus and many of the late authors, Claudian, Cassian, Jerome, Orosius, and Avitus, it is often used as the equivalent of the simple possessives, *suus, meus, tuus.*[4] Ambrose also fails to distinguish the use of *proprius* and the possessives. Very frequently *proprius* occurs for *suus* in

[3] Leky, 61.

[4] (2) Goelzer, 662; Svennung, 65.

the Letters; of its use for *tuus,* only two examples have been noted, and for *meus,* none at all.

proprius for *suus.*

5, 1, proprii . . . flagitii.—19, 11, propriae . . . mentis.—19, 13, parentes proprios.—19, 16, viri proprii.—19, 29, propriae virtutis.—19, 33, proprio triumpho.—64, 48, nec propria eius adsumtio sed coelestis vocatio. Cf. also 22, 17; 25, 5; 26, 13; 26, 19; 29, 12; 31, 11; 32, 8; 37, 7; *passim.*

proprius for *tuus.*

26, 12, quomodo enim feras alieni ultorem et proprii criminis defensorem.—56, 6, propriis texuisti litteris.

C. *Demonstrative Pronouns.*

The demonstratives, *hic, iste,* and *ille,* regarded in the Classical period as the demonstratives of the 1st, 2d, and 3d persons respectively, are used indiscriminately in late Latin. The relation established becomes local rather than personal, and reduces itself to two terms, *hic* and *iste* referring to one side, *ille* to the other. The reason for this change is doubtless due to the difficulty in observing the fine distinctions of the Classical period, but in the works of the African writers, the seeming confusion as to these pronouns may be traced to the influence of certain Semitic languages which had only one demonstrative pronoun.[5]

In the matter of demonstratives, Ambrose, at times, seems to follow his own taste or rather that of the writers of his age, which was more or less a random choice. His favorite demonstrative, *iste,* fills the role of *ille* very frequently, of *hic* mostly in the combination *hic . . . ille,* and sometimes also of *is.*

On the other hand, there are times when he shows the strong influence of his training and seems to choose his demonstratives with all the care exercised by the classicist.

The following are characteristic examples of the more important deviations in regard to the demonstratives found in the Letters:

a. *iste* for *is.*

46, 2, iste qui . . . orbem circuit.—51, 7, tu fecisti istud, quod . . . dictum est.—54, 1, iste qui . . . fecerat.—58, 6, qui ista repre-

[5] Cf. Meader, 79; Bayard, 132.

hendunt.—64, 12, isti igitur magis sibi adtendere qui habent quod possint amittere.—ibid., isti . . . agere custodia, isti cavere . . . debent.

b. *iste* for *hic*.

2, 12, foeneratum istud offendit.—2, 22, de saeculi istius somno.—15, 2, isto . . . arguebamur, quod post habere . . . videremur.—15, 3, terrae istius solum.—34, 10, in istius mundi laboribus. Cf. also 15, 10; 28, 5; 35, 8; 35, 16; 37, 13; 51, 16.

Iste also occurs for *hic* in the following combinations:

18, 23, ille annus . . . iste annus (referring to the present).—23, 12, illo ieiunemus, isto reficiamur.—44, 5, in illa sonus, in ista fructus est (the former, the latter of two things mentioned).—64, 71, ista ad commoditatem . . . illa ad abstinentiam . . . haec . . . in theatro, illa in secreto; spectatur ista, illa absconditur (*ista*, referring to the life of secular priests, *illa*, to that of monks, both previously mentioned. In the following section Ambrose continues the comparison but uses the more regular *haec* . . . *illa* five times). 75, 4, signum igitur circumcisio corporalis; veritas autem circumcisio spiritalis est; illa membrum amputat, ista peccatum.—Cf. also 17, 16; 31, 5; 37, 40; 42, 3; 43, 9; 50, 7; 76, 5; *passim*.

c. *iste* for *ille*.

2, 13, sed tamen iste lapsus resurgit.—20, 15, ab isto certamine, sed in hoc.—30, 4, isti plane sunt de quibus dicit Hieremias.—33, 1, ne forte duas animas istum sibi adscivisse aliquis intelligat. Cf. also 35, 10; 37, 17; 46, 1; 50, 1; 50, 3; 54, 4; 58, 6; 60, 2; 64, 15; *passim*.

d. *hic* for *is*.

The rivalry between the formulae *id est* and *hoc est* begins with Cicero and continues for five hundred years. Both expressions are used by the prominent writers from Pliny the Elder down to the seventh century, except Tacitus, Florus, Gaius, Macrobius, and Prudentius. But *id est* remains the normal form and the one more frequently used.[6]

Id est is also the normal form in the Letters. It is used consistently throughout Letter 8. Cf. also 2, 7; 4, 4; *passim*. For *hoc est compare* 20, 7, *palatina omnia officia, hoc est, memoriales;*

[6] Meader, 53 ff.

41, 26, *ideo corpus eius, hoc est, Ecclesiam diligendo;* ibid., *gaudeant tuis odoribus, hoc est,* etc. Cf. also 60, 2; 64, 17.

D. *The Indefinite Pronoun.*

Like the demonstratives, the indefinite pronouns undergo a process of change of meaning with a resulting interchange of use. The Christian writers,[7] some in a greater, others in a lesser degree, display a hesitancy or, perhaps a certain freedom, in the use of indefinite pronouns which shows to what extent the clearly defined meanings and use of the Classical period had been effaced. The Letters show only slight traces of this confusion with regard to the indefinite pronouns. The more important deviations from classical usage are the following:

After *si, nisi, ne,* and *num,* the ordinary indefinite pronoun or adjective is some form of *quis.*[8] Ambrose sometimes uses *aliquis.*

> Cf. 2, 5, quod si aliqua . . . contumacia . . . est.—2, 13, si decipiat aliquis proximum.—12, 5, nec aliqua superordinatio vi adtentaretur.—17, 8, si aliqui . . . christiani . . . putant.—17, 9, si aliquis . . . imperator . . . statueret.—35, 12, si aliquis subsistat.—36, 4, si . . . aliquis accipiat.—40, 28, si . . . aliquis . . . existimat. 73, 3, si non aliqui . . . revocarentur.—79, 7, si habeat aliquis omnia mysteria. (Note in the same section *si quis autem peccat.*)

In late Latin *nullus* is very commonly used for *nemo.*[9] The following examples, no more perhaps proportionately than in classical Latin, are found in the Letters:

> 10, 2, nullus senectutis gravatus annis.—ibid., nullus debile corpus trahens.—ibid., nullus . . . ingemuit.—15, 6, quos nullus urgebat.

E. *The Interrogative and the Relative Pronoun.*

The Letters of Ambrose show only classical usage in regard to the syntax of the interrogative and the relative pronoun.

[7] Schmalz, 624; Bayard, 135; (2) Goelzer, 668; Colbert, 31.
[8] Cf. Schmalz, 625.
[9] Cf. Schmalz, 628.

F. *The Pronominal Adjective.*

alius, alter, omnis, totus, universus, aliquantulus, tantus.

Classical Latin, except for a few isolated examples in Cicero and Caesar, distinguishes carefully in the use of *alius* and *alter*, but from Livy on the influence of popular Latin gradually effects the substitution of the one for the other, a phenomenon very common in late Latin.[10]

The following have been noted in the Letters:

alius for *alter.*

7, 11, alia est . . . merces liberalitatis . . . aliud virtutis stipendium.—68, 13, unus eorum adsumetur, et alius derelinquetur; . . . unus qui . . . est utilis, alius qui dimittitur. (Note also in the same section the classical usage, *unum . . . alterum, illum . . . illum.*).

alter for *alius.*

64, 83, si quis ab altero se laesum putat.—ibid., laedimus plerumque fraude alterius.—82, 6, Christus . . . non alterius auxilio . . . erectus est. (Note *alio* three lines below.)—82, 7, incalescere non potest alteri qui secum non habet Christum.—82, 9, bonum est itaque adhaerere alteri.

The classical distinction between *totus,* which is used of a thing in its entirety, and *omnis,* of the elements composing a whole, is sometimes lost sight of by Ambrose.

Cf. 2, 2, in totos fines orbis terrarum.—6, 16 omnis feminea turba. 19, 31, domus omnis suffulciebatur. (Note two lines below *fulcra . . . totius aedificii.*).—20, 6, in corpus omne mercatorum.—31, 11, tota . . . interiora domus tuae.—41, 9, dimisit omne debitum.—41, 26, tuere omne corpus Domini Iesu.—12, 4, totoque confundimur affectu.

Ambrose also uses *universi* frequently as the equivalent of *omnes,* a usage which belongs to late Latin.[11]

Cf. 5, 12, per aures universorum.—7, 12, ut universis libertatem daret.—7, 13, redemtor universorum.—19, 22, universa dirupit vincula.—19, 25, universos aditus domus.—30, 14, corda universorum.

[10] Cf. Schmalz, 629.

[11] Cf. Krebs-Schmalz, s. v.

Cf. also 15, 3; 30, 3; 31, 5; 34, 8; 46, 12; 46, 13; 49, 2; 56, 6; 64, 3; 64, 33; 64, 55; 66, 10; 67, 6; 67, 7; 71, 9; 71, 13; *passim*.

From the Augustan period on *tanti* and *aliquanti* are used for *tot* and *aliquot;* in Tertullian and Jerome the usage becomes frequent.[12] Ambrose uses *aliquantulus* as the equivalent of *aliquot* in the following passage:

87, 1, cum . . . aliquantulos . . . exegisset dies, and *tantus* for *tot* in 34, 10, qui gaudent unius peccatoris redemtione, utique tantorum peccatorum aerumnis ingemiscunt.

[12] Cf. Schmalz, 629; (1) Goelzer, 415.

CHAPTER V.

The Adjective.

I. *The Adjective used as Substantive.*

To appreciate the contrast between classical and post-classical Latin in regard to the use of adjectives as substantives, some observations on the limitations set by classical writers in this regard should be made. Classical Latin in general draws more of its substantival adjectives from the second declension than from the third; plurals are used in a concrete sense; singulars with abstract meaning; masculine plurals denoting a class are frequent, e. g. *divites, boni, docti,* etc.; neuter plurals, nominative and accusative, are also frequent. The singular for the most part is rare;[1] the nominative singular is seldom met with in Cicero, the oblique cases are a little more frequent.[2] On the whole, it is true that in the ante-Classical and the Classical period the substantival use of adjectives is confined within narrow limits. From the Augustan period on we note, especially in Livy, Tacitus, and the poets, strong tendencies to lay aside the restrictions of the Classical period, and the later authors, through the influence of the Greek with its almost infinite capacity for making substantives, cast aside all restraint and furnish examples of adjectives used as substantives in both numbers and in all cases.[3]

Ambrose shows a tendency common to all Christian writers[4] in his extensive use of adjectives as substantives. The following is a fairly complete list of the adjectives so used in the Letters, except for a number of adjectives so common in the Classical period as to have been considered nouns by the Romans themselves. Some of the examples may be found occasionally in classical Latin, but they have been included for the sake of completeness.

[1] Cf. II, 1, Kühner, 224.

[2] Cf. Nägelsbach, 99.

[3] Cf. Schmalz, 609.

[4] Cf. Bayard, 271; Gabarrou, 147; (1) Goelzer, 108; Colbert, 20; (2) Goelzer, 646.

A. Masculine Adjectives.

a. Plural.

1. Nominative and Accusative.

12, 1, vix duo *haeretici* . . . reperti sint.—17, 15, *parvuli* . . . confessi sunt.—18, 10, *gentiles* . . . omnia detulerunt.—27, 2, *vitiosi* oderunt.—27, 14, vias ejus egrediuntur *electi*.—30, 4, *luxuriosi* non aedificant.—64, 55, abripiuntur noxii.—64, 78, ne *sacrilegi* biberent, potarent perfidi.—71, 17, ut *iusti* probentur.—11, 5, *gentiles* . . . concitare conatur.—12, 3, per solos *catholicos* frequentari.—13, 1, quod *catholicos* Ecclesiis reddidisti.—ibid., facilius expelli potuisse *haereticos*.—19, 7, inter *dispares* devotione.—22, 18, interrogate *extraneos*.—36, 1, tamquam inter *praesentes*.—26, 6, replebat *inopes*.—26, 9, quia *imperfectos* vocaret.—47, 4, inter *absentes*.—ibid., collocutio scripta *separatos* copulat.—51, 12, tot periisse non doleas *innocentes*.—58, 7, ne *superbos* crearet.—64, 38, consilium invitat *voluntarios*, praeceptum adstringit invitos.—64, 40, *validiores* requirit.—ibid., *cautiores* exegit.—64, 51, propter *contumaces*.—70, 7, *calamistratos* et *torquatos* habeant in ministerio.—78, 9, prosequitur *infirmiores*.

2. Genitive, Dative, and Ablative.

6, 10, consilium *prudentiorum*.—17, 9, ora *fidelium*.—18, 2, sectam *gentilium*.—18, 34, non solum *praesentium*, sed *absentium* . . . . . fides . . . pulsatur.—20, 6, collo *innocentium*.—22, 16, *incredulorum* perfidia.—25, 9, *criminosorum* . . . poena.—26, 4, collatio *fidelium*, sumtus *pauperum*, requies *egenorum*.—ibid., *divitum* muneribus.—26, 18, *haereticorum* . . . quaestiones.—28, 3, sermonibus *insolentium*.—28, 4, filii . . . *iactantium*.—30, 1, *luxuriosorum* est.—37, 18, iudicium . . . *prudentium*.—38, 10, cum regnum Dei *pauperum* sit.—40, 10, ad donaria *perfidorum*.—40, 19, *catenatorum* ordines innumeros.—50, 10, *iniquorum* operibus.—ibid., in consortia *iustorum*.—62, 7, *innocentium* pace et tranquilitate.—64, 8, schola non philosophorum . . . sed *imperitorum*.—64, 13, *luxuriosorum* vitam.—64, 23, illi *doctissimorum* et *eloquentium* coetus.—64, 45, *otiosorum* . . . fabulae sunt.—75, 8, si quis *divitum* putat.—19, 15, pollicens . . . mulctam *ignorantibus*.—19, 20, si . . . ceditis *insolentibus*.—37, 8, ad obediendum *prudentioribus*.—37, 14, sapientia . . . , quae *divitibus* pauperes praeficit.—38, 6, foenerat mandatum Dei *pauperibus* et *egenis*.—39, 1, solatia *moerentibus*.—39, 2, praesulem *parvulis*.—41, 23, *tenuioribus* . . . gratiam impertit.—43, 7, animo . . . *coelestibus* annumeratur.—57, 6, bene *meritis* de te donaveris.—64, 10, se credere *laetioribus*.—64, 39, qui et *fortibus* stabilitatem virtutis conservare cupiat et *infirmis* salubritatem dare.—64, 72,

perfectis dictum est.—64, 86, non solis *pecuniosis* dictum est.—64, 88, et dono *pauperibus*.—65, 2, quae *ingeniosis* . . . infunditur.—67, 1, pati *absentibus* damnum irrepere.—75, 5, partem *infirmioribus* . . . praescripsit, plenitudinem *fortioribus* reservavit.—5, 1, cui invidia esset a *vanis*, ab *haereticis*.—15, 5, a *prudentioribus* intimabatur.—20, 5, pro ipsis *impiis*.—20, 11, cum *catholicis*.—21, 10, extorquere solent *timidis* commutationem.—27, 8, noxiae sunt . . . conversationes cum *insipientibus*.—40, 8, pro *invalidis* subjiciat validiorem.—40. 15, a *gentilibus* et Judaeis.—64, 6, judicat de *imperfectis*.—77, 14, ab *extraneis* capi possit.

b. Singular.

1. Nominative.

2, 13, *innocens* . . . cito labitur.—ibid., *maledicus* . . . praecipitatur.—10, 10, ille *sacrilegus* infamat.—15, 3, emigravit a nobis *veteranus* Christi Jesu.—15, 9, non quasi *novus* . . . veniret.—20, 15, *iniquus* (i. e. the devil) tentat.—25, 8, ille *criminosus* possit habere spem correctionis.—29, 23, et *infirmus* dicat.—37, 7, *stultus* regere se non potest.—39, 6, *carnalis* . . . non est in Christo.—41, 7, habet *impius* (i. e. the evil one) opes.—44, 5, ille *septimanus* . . . ad labores nascitur.—45, 10, unusquisque se eviscerat *luxuriosus*.—51, 7, *dives* . . . eripuit.—64, 27, *iustus* reperit.—64, 85, nemo . . . gravius . . . condemnatur . . . quam *insipiens*.—64, 86, quid mirum si mundum *fidelis* possidet.—64, 94, non *avarus* dicit.—ibid., non dicit *luxuriosus*.—75, 9, bos est ille *aratorius*.

2. Genitive.

13, 2, in locum *defuncti*.—19, 2, arcanum *dilecti*.—26, 6, pro *intelligentis* . . . arbitrio.—30, 5, iudicat iudicium *humilis* et iudicium *pauperis*.—ibid., in sanguinem *innocentis*.—51, 7, unam *pauperis* ovam . . . eripuit.—71, 18, tunc erit anima *iusti* sicut catulus.

3. Dative.

27, 8, adhaerens *sancto* sanctus eris.—50, 7, responsum est quasi *avaro*.—55, 5, virum *Bononiensi* subditum.—64, 83, cui malefacias, utrum *iusto* an *iniusto*.—64, 86, *fideli* enim totus mundus divitiarum est.—64, 92, qui *pauperi* donat.—64, 93, haec est enim *iusto* portio.—69, 2, tamquam *hostili* . . . excludit.—78, 6, debet . . . subditus esse *prudentiori*.—81, 4, dicens *paralytico*.—86, 1, prisco amico et *aequaevo* meo dedisti.

4. Accusative.

12, 5, penes *superstitem* Ecclesiae.—43, 17, portat *posteriorem* suum.—46, 7, cum *leprosum* tangeret.—51, 10, si occideret *inno-*

centem.—64, 59, *lapsum* revocet.—64, 75, pastus ad virtutis *adipalem.*—64, 91, non . . . venter *insatiabilem,* sed . . . avaritia facit.—64, 87, noli *pauperem* contemnere.—ibid., noli *egentem* fastidire.—ibid., noli *inopem* refutare.—81, 1, Iesus vidit a generatione *caecum.*

5. Ablative.

27, 8, cum *perverso* perversus eris.—30, 10, *potens* natus ex potente.—32, 4, clamavit in omni *vano* et *perfido.*—32, 5, de *divite* avaro.—40, 23, quid *pio* commune cum *perfido.*—68, 11, in illo . . . *subdolo* cibus nullus est.—90, 3, ut aperte cum *individuo* pectoris mei loquar.

B. Feminine Adjectives

The use of feminine adjectives as substantives is very rare in Latin. Note the following examples in Ambrose:

19, 17, aperuit *dilectae* . . . quaestionem.—19, 27, ut *dilectae* suae committeret.—71, 21, ut ad se revocaret *afflictam.*—ibid., qui . . . *lapsam* castigat.—72, 5, ut *ieiunam* pasceret.—78, 3, ex *libera* geniti.—79, 1, unus de ancilla, alter de *libera.*—ibid., non ancillae nos filios esse, sed *liberae.*

C. Neuter Adjectives.

a. Plural.

1. Nominative and Accusative.

The use of neuter adjectives as substantives in the nominative and accusative plural is developed to quite an extent even in the Classical period.[5] It is not surprising, therefore, to find in post-classical and late Latin numerous examples of a similar usage. Ambrose employs many adjectives as substantives which are frequent in the Classical period, e. g. *occulta, inculta, dura, utilia, multa, praesentia, futura,* etc., and also many of later origin.

Cf. 2, 8, *insitiva* virtutum effloreant.—8, 4, ecce et intelligibilia, id est materia.—14, 7, *definita* servantes.—22, 7, respexit sane *humilia* Deus.—36, 3, ne obrepant *carnalia* ne minora ne . . . maiora viribus.—36, 3, petite *coelestia* et *terrena* adicientur.—37, 20, aut media aut *indifferentia.*—37, 28, *praestantiora* loquuti sunt.—37, 33,

[5] Cf. II, 1, Kühner, 229.

operamur *supervacua*.—ibid., *carnalia* magis cogitans quam *spiritalia*.—40, 19, circa *divina* mendaces.—43, 3, tauros et *saginata* occidit.—43, 15, *nubilosa* praetergrediens.—ibid., prospiciens desuper *mundana* ista.—50, 7, *involuta* et ambigua respondit.—58, 5, si *corporalia* consideremus.—60, 4, qui enim *leviora* adstringit, *graviora* non solvit.—64, 67, errabant inter *alta* et *condensa* montium, *invia* rupium, speluncarum *horrida*, fovearum *vadosa*.[6]—65, 4, sicut fumus se ad *superna* subrigat.—66, 2, ut *convenientia* et fidei plena de Deo sentiant.—79, 3, cum adhuc *perfecta* differret.—83, 10, non quaerit *temporalia* quia *aeterna* possidet.

2. Genitive, Dative, and Ablative.

18, 36, meritorum pretium *caducis* aestimetur *praesentium*.—23, 3, sed in *superioribus* locum . . . quaerere debeamus.—27, 13, *plausibilibus* praeponens seria.—36, 4, non in *terrenis* morari.—37, 5, non adtollitur *prosperis*, non *tristibus* mergitur.—37, 20, *indifferentibus* ita non movetur.—37, 42, valedicat *superioribus*.—43, 3, oportet enim divina *divinis* conferamus.—45, 10, *corporalibus* enim pascitur.—49, 1, sermo *praesentium* est.—58, 12, ille enim *corporalibus* non intendebat, sed *spiritalibus*.—64, 10, in *tristibus* degere quam se credere *laetioribus*.—64, 17, fructum *praesentium* . . . *futurorum* nullum.— 67, 7, quae proponit divina *humanis*, perpetua *temporalibus*.—68, 5, praeponderant . . . *futuris* praesentia, et violenta *moderatis*, et plura *potioribus*, et iucunda *seriis*, et *asperis* mollia, et *tristibus* laeta et praepropera *tardioribus*.—71, 23, colubrum reptantem in *terrestribus*.—73, 8, redemti sumus non *corruptibilibus* agento et auro.—82, 11, relictis *coelestibus*, ad terrena intendere.

b. Singular.

The use of neuter adjectives as substantives in the Classical period is confined mostly to concrete adjectives and to their use in prepositional phrases, such as *in medio, ad extremum, in alto, in angustum,* etc. Except in the latter use, the oblique cases are rare.[7]

The following somewhat unusual examples occur in the Letters:[8]

5, 7, integritas . . . *incerto* sui fluctuet.—51, 1, *impossibile* . . . istud numquidnam infirmitatis est?—73, 17, quod secundum naturam est *visibili*.—ibid., id contra naturam est *visibili*.

---

[6] Note the genitive after neuter substantival adjectives which does not become frequent until Livy.

[7] Cf. I, Draeger, 52.

[8] Cf. also Jerome Ep. 3, 3, in incerto perigrinationis erranti.

II. *The Adjective for the Genitive of a Noun.*

In all periods of the language an attributive adjective frequently replaces an objective genitive; less frequently, a subjective genitive. However, from the Imperial epoch on, due to the influence of the poets, whose fondness for variety and novelty of expression prompted them to disregard the restrictions of classical prose, there is in general a more extensive use of the adjective for the genitive, although here and there an individual author may show a decided preference for the genitive.[9]

The general impression gained from a study of the Letters of Ambrose in regard to the substitution of an adjective for the genitive is that Ambrose on occasion is deliberately indulging his fondness for striking effects in the continued use of such adjectives as *apostolicus, evangelicus, dominicus, propheticus, sacerdotalis, muliebris,* and others equally long and cumbrous, e. g. *Constantinopolitanae,* to replace either a subjective or an objective genitive. And, although the frequency of this usage in his Letters may not exceed that of the poets and prose writers of the Silver Age and those immediately preceding himself, the examples show at least more originality and boldness of expression.

Compare the following examples which are characteristic:

1. The Adjective for the Subjective Genitive.

12, 5, hostilis . . . irruptio (*Livy*).—12, 6, decretis sacerdotalibus.—18, 38, femineis imperiis.—19, 17, muliebribus . . . blanditiis.—19, 26, dolis hostilibus.—19, 27, delinimenta meretricia.—19, 31, muliebris perfidiae.—ibid., beneficiis . . . coelestibus.—37, 11, religio sacerdotalis.—37, 14, talentum illius Dominici aeternique thesauri.—40, 8, divino . . . iudicio.—45, 10, serpentino illapsu.—40, 17, vindictam coelestem non evaserit.—50, 13, muliebri decore.—62, 5, sacerdotalis oblationis.—64, 9, diabolico studio.—64, 60, non leonino raptari furore.—64, 84, iudiciariis severitatibus.—68, 6, iudicium sacerdotale.—71, 14, propter perfidiam Iudaicam.—73, 22, illecebris saecularibus (note *istius mundi* following).

Sometimes the adjective replaces a genitive of possession:

6, 9, ianuam hospitalem.—15, 9, dictum illud Evangelicum.—19, 7, velamine sacerdotali et benedictione.—19, 33, in patrio solo.—23, 22,

---

[9] Cf. II, 1, Kühner, 208; Salonius, 180; Gabarrou, 154.

passionis Dominicae.—26, 5, Samaritanus ille evangelicus.—37, 28, Sophoclea . . . carmina dicentia.—41, 20, saecularem . . . pulverem.—41, 23, illa mulier Evangelica (*Mary Magdalen*).—42, 2, de apostolicis . . . Evangelicis Dominicisque verbis.—44, 9, Dominici oris alloquia.—46, 13, Evangelicas praedicationis gloriam.—64, 80, omnis sermo propheticus.—64, 103, Dominicam benedictionem.—70, 4, muliebrem vestem, gestumque femineum, ibid., stolam muliebrem.—70, 6, opera muliebria.—83, 13, adsumens propheticam auctoritatem.

Sometimes an adjective takes the place of an appositional genitive, especially with names of places. With *urbs* this usage occurs in Livy, Ovid, and Valerius Maximus, but is somewhat rare; with *civitas* an adjective is more frequent.[10]

Cf. 18, 12, in oppido Syrmiensi.—39, 3, de Bononiensi veniens urbe.—42, 13, Mediolanensi ex urbe.—58, 1, Nolanae urbis.

To these may be added the following in which the adjective is equivalent in meaning to a noun in the locative case. This, however, is the regular form for such expressions in ecclesiastical Latin:

13, 3, Alexandrinae Ecclesiae.—14, 6, Constantinopolitanae Ecclesiae.—62, 2, Ecclesiam Mediolanensem.—64, 66, in Vercellensi Ecclesia.

2. The Adjective for the Objective Genitive.

6, 19, corporalem contumeliam.—24, 9, necis fraternae.—25, 3, de administratione provinciali.—37, 11, in illa frumentaria dispensatione.—40, 3, divinae offensae metu.—64, 44, de corporeo usu.—67, 7, iniuriae coelestis.—75, 1, circumcisio corporalis.—84, 7, fraternae venditionis acerbitatem.

III. *The Comparison of Adjectives.*

To account for expressions such as *magis fortior* and *valde optimum*, which occur in the literary language of the Second and Third centuries, particularly in Apuleius and his imitators, Tertullian, Arnobius, and Cyprian, we may refer again to the popular language. In the language of the people the precise meaning of the comparative and superlative endings had been lost, and adverbs, chiefly *magis* and *valde*, were sometimes added to bring out clearly the force of the various degrees of comparison. Frequently great

[10] Cf. II, 1, Kühner, 209.

confusion in this usage prevailed. The confusion passed on to the literary language of the Third century where we note sometimes, a comparative for a superlative, a superlative with a positive meaning, and as if the writers themselves were conscious of the ambiguity that might arise, *plus* and *magis* with the positive of the adjective came to be regarded as the proper way to express the comparative.[11]

The Letters of Ambrose are remarkably free from any influence of this kind. Here and there Ambrose seems to use the comparative rather loosely for a positive. Cf. 7, 17, *ille Daniel sapientior;* 15, 1, *nuntii celerioris.*

The comparative for the superlative occurs in 40, 22, *te de fratribus tuis minorem elegi.*

Ambrose sometimes substitutes *magis* and the positive for the regular comparative. Cf. 64, 108, *breve est et magis lubricum;* 77, 7, *multo magis dives misericordia.*

Only one instance of the superlative replaced by the positive and *valde* has been noted. Cf. 31, 10, *decora in adspectu valde.*[12]

The use of *longe* for *multo* with the comparative is found first in Catullus and becomes frequent in Silver and late Latin.[13]

I found only two examples in the Letters: 20, 18, *minora longe merita;* 76, 1, *cum ipse Origines longe minor sit.*

To the above may be added the following isolated example of *plus* used as an adjective: 73, 11, *plus devotio . . . probaretur.* This is also borrowed from the popular speech.[14]

---

[11] Cf. Schmalz, 615; Grandgent, 33.

[12] Cf. Jerome in Gal. III ad 5, 13, *locus valde obscurus est.*

[13] Cf. Schmalz, 614.

[14] Cf. Petron. sat. 37, argentum plus.

CHAPTER VI.

The Participle.

Characteristic of the development of Latin from Livy on is the freedom displayed in the use of participles, both as adjectives and as substantives. The attributive use of the present and perfect participles is common to all Latinity, but that of the future active participle, with the exception of *futurus* and of *venturus,* belongs to the Augustan poets and post-Augustan prose writers.[1] The frequency of Ambrose's use of the present participle as an attribute may be compared with that of Tacitus. Since the significance of this phenomenon lies in its extension, and since examples from the Letters would indicate nothing unless quoted in their totality, a task which hardly seems worth while, no examples are presented.

The attributive use of the future participle becomes very frequent in Tacitus and his successors. Several examples of this use are found in the Letters.

> Cf. 2, 13, nihil sibi *profuturus* . . . artibus.—18, 28, *lapsuris* floribus vernat.—30, 11, *excitaturus* . . . sanctum ait.—31, 7, ecclesiae *crediturae* ex gentibus significantur mysteria.—43, 4, athletas vocat . . . *certaturos* ad coronam.—74, 4, ut . . . auferret *daturus* salutem crucis.

With regard to the use of participles as substantives in late Latin, we note the same tendencies as in the substantival use of adjectives, namely, less restriction as to gender, number, and case. In general, in classical Latin, it is true that the substantival participle is more frequent in the plural than in the singular; the perfect participle is more often used in the neuter than in the masculine; the present participle is not used in the nominative singular except in rare instances, but it is often met with in the other cases, especially in the genitive plural.[2]

It is not surprising to find that Ambrose freely availed himself of a development of classical syntax which contributed, in such a

[1] Cf. Schmalz, 453.

[2] Cf. Riemann-Goelzer, 659.

marked degree, both towards the simplifying of sentence structure and towards the clarifying of expression. The following lists, which aim to be complete, will show the extent of this usage in the Letters.

A. *The Present Participle* (Masculine and Feminine).

a. Singular.

1. Nominative.

5, 12, quomodo *parturiens* vocem repressit.—37, 19, arbiter electionis et *eligens* operationis liber est.

2. Genitive.

17, 7, *praevaricantis* affectus.—24, 3, *vocantis* non *ingredientis* vitium est.—29, 2, omnem inaequalitatem *aegrescentis* obtutus repellunt.—44, 4, periculum . . . *generantis* properetur.—50, 5, non igitur *confitentis* meritum sed *vocantis* oraculum est, revelantis Dei gratia.—51, 2, quasi *conniventis* famam subito.—64, 61, quomodo conveniunt sibi *dispensantis* misericordia, et *cupientis* avaritia.—64, 99, nullum opus *dormientis* est.—71, 6, dolores . . . *parturientis* tribulationem operantur.—71, 9, ubi domus furorem *videntis* erat.—ibid., Ephrata domus furorem *videntis*.—71, 23, *adversantis* nequitiae spiritalis dolo se . . . transductum.—75, 7, onus *quaerentis* est sumtus haeredis.

3. Dative.

6, 4, *volenti* abire . . . moras innectendo.—8, 2, respondet *quaerenti*.—ibid., retulit *dicenti*.—19, 4, des pecuniam tuam non *habenti*.—19, 27, *soporanti* circumdedissent vincula.—43, 13, finis legis est Christus . . . omni *credenti*.—51, 3, si sacerdos non dixerit *erranti*.—57, 11, *scribenti* non rescripsi.—ibid., *reposcenti* litteras . . . dixi.

4. Accusative.

2, 5, ut *audientem* stimulent.—2, 12, audiat *dicentem;* 2, 22; 33, 5.—5, 2, *incedentem* foetus sui onera gravant.—8, 15, natura adiuvat *discentem*.—14, 5, mendacium in *absentem* componere.—17, 13, invenies *resistentem*.—27, 16, benedicit *congredientem* sibi.—32, 2, possit *venantem* abducere.—ibid., deceptum *insidiantem* relinquit.—32, 7, *simulantem* deserit.—37, 1, *audientem* erigat, *disputantem* accendat.—37, 44, eripuisti *accipientem*.—40, 1, non audies pro se *agentem*.—47, 3, forte dicas quia velocitatem ad *scribentem* retulit.—48, 7, dilige *amantem* tui.—51, 3, quia non admonuit *errantem*.—

64, 86, sequimini *dicentem.*—77, 13, non difficile . . . *convenientem* sibi connectere.

b. Plural.

1. Nominative.

20, 5, hunc . . . offenderant *transeuntes.*—43, 3, *praecedentia* ergo ministeria sunt.—64, 52, discant igitur *dissidentes* timere.—67, 4, *sequentia* docent.

2. Genitive.

2, 3, animos *audientium.*—4, 4, separatio . . . *viventium.*—5, 12, quomodo non refugit . . . oculos *salutantium.*—6, 14, multitudini *obsidentium.*—6, 16, iter agmine *viantum* repleri.—18, 9, ut *credentium* iam nemo moriatur; 25, 8; 50, 5; 64, 23; 77, 13; 79, 3.—18, 18, ora *deficientium.*—18, 28, aetas prima, quae nos usu parili coloravit nutu *gignentium.*—18, 33, *obtestantium* vocibus, *adiurantium* sacramentis.—27, 13, choris *saltantium.*—28, 4, has . . . semitas *declinantium,* et illum *deficientium* pulverem.—ibid., viam quam non calcaverunt filii *glorificantium* se et *iactantium.*—37, 17, pauperes divitum praepositi erunt, et privati utique *administrantium.*—37, 30, excursus cavere *latrocinantium.*—37, 33, incidere in calumnias *accusantium.*—41, 3, in auribus *dissimulantium.*—41, 24, ducem *exasperantium.*—43, 12, nullis *adsentantium* pumicetur sermonibus.—64, 80, his *ieiunantium* replet ora.—64, 84, ut *laedentium* caritatem imperet.—66, 1, ut prius *scribentium* in suis scriptis sermo quam vita . . . defecerit.—71, 4, munitio . . . facta erat via *transeuntium.*

3. Dative.

7, 12, det . . . *exigentibus.*—7, 9, quia signa non *credentibus,* promissum autem *credentibus;* 45, 12.—14, 4, fallere *cupientibus.*—15, 8, securitas *cohabitantibus* reddita est.—17, 9, *sacrificantibus* interessent.—18, 41, respondi *lacessentibus.*—19, 13, *negantibus* infestior foret, aut *adquiescentibus,* affectus . . . demeretur.—19, 15, *absolventibus* pollicens praemium.—23, 20, *ieiunantibus* . . . sollicitudo adhaeret.—25, 8, in . . . *facientibus* mandatum Dei.—ibid., in iis qui non subveniunt *laborantibus.*—29, 6, quod Deus dat *petentibus* se.—41, 6, bene *servientibus* uberiora largitur.—51, 11, nisi poenitentiam *deferentibus* non relaxat.—64, 105, si *advenientibus* hospitium tuum offeras.—65, 1, pluit de coelo manna *servientibus* sibi.—65, 2, ingeniosis et *quaerentibus* de coelo infunditur.—70, 7, referas *requirentibus.*

4. Accusative.[3]

2, 1, habet tamen quo *laborantes* excipiat.—2, 7, ut vagos et *fluctuantes* circa fidem . . . patiaris perire.—2, 22, sed *dormientes* exagitantur.—4, 7, sed qui dedit *credentes*.—5, 10, ad *parturientes* ingrediebantur.—6, 12, *palantes* persequi.—25, 7, ut *iacentes* elevet.—26, 6, satiabat *esurientes*.—30, 10, sciebat desides esse *habitantes*.—41, 4, percussit *errantes*.—41, 25, tu *servientes* mihi . . . deduces.—43, 13, ille *pereuntes* redemerit.—64, 1, inter *dissidentes* . . . inter *convenientes;* 73, 7.—64, 43, nolite audire *detrahentes* de proximis.—64, 51, inter *viventes morientesque* abiecit.—64, 62, qui cum patientia redarguendos doceat *contradicentes*.—64, 66, *versantes* intra urbem abdicet.—78, 13, sed iustifico *confitentes*.—82, 9 ne . . . liberos *vagantesque* invaderet.

5. Ablative.

50, 5, uni ex *persequentibus* Christum.—59, 4, habitamus cum *habitantibus* Madian.—64, 48, possit offici pro *peccantibus*.—64, 108, sentite de *laborantibus*.—71, 11, non est in paucioribus, id est, de *proficientibus*.—83, 10, fecisti . . . amicos . . . ex *dissidentibus*.

B. *The Perfect Participle* (Masculine and Feminine).[4]

a. Singular (all cases).

6, 5, quod *dilectam* . . . recuperavisset.—19, 14, cum sibi *promissam* reviseret.—19, 32, triumphus quaesitus *peremto*.—21, 7, si *electus* sacerdotium susciperet.—37, 36, *concertatus* puerorum.—45, 16, *creatum* fovit, ut *abdicatum* redimeret, *eliminatum* reciperet.—60, 1, si quis *desponsata* sibi et *tradita* utatur.—64, 4, ante *expectatum* stat in agmine.—64, 63, culpam quidem non habet *coinquinati*.—72, 4, *inventam* . . . revocavit ad paradisum.—83, 3, quando . . . *victus* quemvis alium quam se aequiorem putat.

b. Plural.

1. Nominative and Accusative.

19, 13, in *subditos* . . . demeretur.—41, 22, *lassos* fovet.—43, 16, sine verbere praetereunt *verberatos*.—64, 23, adserunt *baptizatos*

---

[3] Note also the neuter accusative plural of the present substantival participle: 37, 28, quis est qui Sophoclea in medium ferat carmina *dicentia*.—43, 16, *distantia* videt.—43, 17, circumerrat *distantia*.

[4] For the neuter accusative plural of the perfect participle, cf. 18, 1, *obsecrata* gentilium.—19, 16, cum enodare *implexa* . . . nequirent.—44, 1, *revelata* sibi scripsit.—ibid., *infusa* . . . sibi scripsit.—51, 2, ut *audita* non possim eloqui.—63, 4, cui Dominus *inaudita* . . . *concessit*.—66, 3, *demonstrata* sibi loqui ausi sunt; *passim*.

intendere.—64, 96, eum quem sequuntur *alligati* vinculis quibus *vincti* vinculis gloriantur dicentes.—67, 1, inter *disiunctos* corpore.—77, 7, *vivificatos* in Christo sedere fecit.

2. Genitive, Dative, and Ablative.

19, 14, favum *praedictis* edendum.—20, 7, *honoratis* . . . minabantur.—22, 16, remediis *sanatorum*.—ibid., *absolutorum* iudiciis.—32, 6, a *congregatis* . . . derelictus est.—64, 84, *perfectis* studium adimit ultionis.—77, 9, lex nos *damnatorum* nexuisset vinculis.—64, 11, de *baptizatis* . . . dictum liquet.—82, 2, ut *laesis* . . . inserat cogitationes.

C. *The Future Participle* (Active and Passive).

An isolated example of the substantival use of the future active participle is found in Sallust. In Paterculus, Quintilian, and other writers of their period examples are frequent, also in late Latin where the future participle sometimes becomes the equivalent of the present. The future passive participle as a substantive belongs to Silver Latin but becomes frequent in late Latin.[5] The following occur in the Letters of Ambrose:

29, 28, et iam *lapsuro* proprior.—63, 4, cui Dominus . . . *admiranda* concessit.—64, 59, *supplicaturus* . . . pro populo . . . debet.—68, 5, *adorienda* inspicit.—84, 2, quoniam *veniuram* in locum filiae . . . debuisti eligere.

[5] Cf. Schmalz, 611.

CHAPTER VII.

The Adverb.

The principal deviation from classical Latin found in the Letters in regard to the adverb is that of the use of *magis* for *potius*. Classical writers, as a rule, use *magis* to attribute a higher degree to one of two objects compared, *potius* to indicate an actual preference for one of two objects.[1] This distinction is obviously lost sight of by Ambrose, who very frequently uses *magis* for *potius* to denote an actual preference.

> Cf. 2, 19, se magis gnavum et fidelem herili imperio praebuit.—5, 11, quod magis se prodat quam castitatis dispendium.—4, 2, non ergo te magis meum promissum tenebit quam tuum institutum.—5, 14, formido est deprehendi magis quam peccasse.—27, 10, quia splendida magis saeculi elegit, quam vera et utilia vitae suae. Cf. also 6, 9; 18, 3; 19, 33; 20, 23; 25, 9; 28, 3; 35, 8; 37, 1; 39, 4; 43, 8; 58, 15; 64, 12; 67, 6; 74, 2; 79, 1; 91, 1; *passim*.

The use of *quasi, tamquam, utpote, velut,* and *licet* may also be noted here.

Quasi with the present and perfect participles is found in Cicero and Caesar; with the future participle in Suetonius; Livy introduces *tamquam, utpote*, and *velut*, and the usage steadily increases until it reaches its culmination in Tacitus. *Licet* is found with adjectives in Propertius and Ovid, and in the prose of Seneca, becoming frequent in late Latin in both prose and poetry.[2] Examples of all these usages may be found in the Letters.

> Cf. 19, 4, det pecuniam quasi non recepturus.—25, 10, erigit quasi dicturus sententiam.
>
> Cf. 37, 36, tamquam nobilia vitulamina pollulantes.—40, 22, tamquam metuens ne quis . . . periret.—55, 2, tamquam crapulatus a vino. (Cf. Ps. 77, 65).—58, 1, tamquam deoneratus gravi sarcina.—64, 75, tamquam pastus ad virtutis adipalem; 64, 106.
>
> Cf. 2, 16, utpote talento plumbeo suffulta.—73, 11, quo populus Dei velut quodam sigillo signatus.—77, 8, in quo velut resuscitata . . . natura . . . sensit.
>
> Cf. 19, 18, nec sic tamen, praetento licet coniugio, offensionis periculum avertit.—35, 7, quomodo alia membra, licet superiora, non compatiuntur.

---

[1] Cf. II, 2, Kühner, 461, Anm. 4; Krebs-Schmalz, s. v.

[2] Cf. Schmalz, 458; II, 1, Kühner, 790.

B. SYNTAX OF THE CLAUSE.

CHAPTER VIII.

The Subordinate Clause—Mood.

Late, and particularly Christian, Latin shows a loss of the nicer distinctions in mood that are characteristic of classical Latin. The indicative sometimes replaces the subjunctive in indirect questions, in relative clauses of characteristic, and in subordinate clauses in indirect statements; the subjunctive, and sometimes the indicative with *quod, quia,* and *quoniam,* is substituted for the infinitive-accusative construction after verbs of mental action. In many instances it is difficult to account for the use of the subjunctive in late Latin; on the whole, its use lacks the spontaneity and logical clearness of classical authors—the results of an endeavor on the part of late authors to follow the traditional practice of the Classical period without rejecting, at the same time, the pressure of popular idiom.

The uses of the moods in the Letters of Ambrose are treated in detail in the following sections. Many characteristics of the Christian Latin of the Fourth century are displayed, but in so slight a degree and so far outweighed by those of the Classical period that Ambrose must still be classed with the more conservative writers of the period in which he wrote.

A. *The Indicative.*

a. The Temporal Clause.

Ambrose uses the conjunctions *ubi, cum, postquam, dum,* and *quando,* to introduce clauses of time with the indicative, and almost always conforms to the tense usage demanded by classical authors. One instance of the imperfect[1] for the regular perfect with *ubi,* has been noted: 6, 9, *ubi nullum responsum referebatur . . . e somno excitare.*

[1] Cf. II, 2, Kühner, 361; B. Afr. Liv. Apul.

Quando in its temporal meaning belongs, for the most part, to archaic and late Latin. Terence, Varro, and Caesar avoid its use entirely and only sporadic examples are found in Cicero and the Augustan poets. In the Justinian Code and in some of the later authors, the temporal meaning of *quando* predominates.[2] In the Letters, temporal *quando* is used about forty-five times, ranking next to *cum* which occurs about sixty times. For *quando* cf. 5, 10; 14, 6; 22, 17; 41, 23; 56, 4; 57, 11; *passim*. For *cum* cf. 1, 3; 2, 2; 2, 29; 7, 6; 20, 16; 22, 4; 26, 17; *passim*.

b. The Causal Clause.

Causal clauses with the indicative found in the Letters follow the rules of classical Latin except in the relative frequency of the conjunctions introducing them. Ambrose has approximately three hundred and seventy-five examples of *quia* in a causal sense and only twenty-eight instances of *quod*, the regular causal particle in classical prose. *Quia* is frequent in old Latin and in poetry, but is unusual in prose before Tacitus.[3] The causal conjunctions used with the indicative in the Letters are as follows:

quia (approximately 375 times), cf. 2, 2; 4, 2; 5, 14; 14, 7; 42, 1; *passim*.

quoniam (approximately 75 times), cf. 6, 19; 10, 4; 10, 8; 11, 2; 19, 1; *passim*.

quod (approximately 28 times), cf. 10, 1; 13, 1; 22, 10; 46, 5; 48, 7; *passim*.

siquidem (approximately 15 times), cf. 26, 9; 31, 1; 34, 9; 40, 2; 40, 4; *passim* (usually in the expressions *siquidem Dominus sit*, etc.).

quando (approximately 15 times), cf. 9, 2; 18, 10; 17, 6; 21, 6; 38, 7; *passim*.

dum (approximately 13 times), cf. 2, 13; 5, 9; 5, 12; 40, 9; 40, 26; 82, 11; *passim*.

quandoquidem (5 times), cf. 15, 9; 41, 2; 62, 6; 79, 7; 84, 10.

c. The Concessive Clause.

In the Letters concessive clauses with the indicative also follow the rules of classical Latin except in three instances.

Cf. 19, 21, quamvis tria milia . . . ascenderant.—57, 7, quamvis illi agebant.—60, 9, licet . . . legimus.

---

[2] Cf. Schmalz, 555.

[3] Cf. Schmalz, 544.

The indicative with *quamvis* is used by some authors, only from the post-Augustan period on. *Licet* is found with the indicative in Apuleius, Cyprian, and Commodian, but it is more common with the subjunctive even in these authors.[4]

d. The *quod, quia,* Substantive Clause.

The *quod* and *quia* substantive clauses in the Letters offer nothing that differs from classical syntax except in the use of *quia* for *quod* with certain verbs and with *nisi.*

After some verbs of *adding, quod* is used to introduce an explanatory clause in classical Latin, but *addere* thus construed is confined to Terence, some of the poets, Gellius and other late writers. With *quia* it is found for the first time in Macrobius.[5] *Adicere quod* is found in Livy, Seneca, Pliny, and Quintilian, but I can find no notice of *adicere quia.* In general, however, *quia* is more frequently used in late Latin than in the Classical period.

> Cf. 1, 6, addidisti ad haec quia . . . putabas.—20, 23, addidi quia numquam sacerdotes tyrrani fuerunt, sed . . . sunt passi.—37, 10, adiciunt . . . causam . . . quia . . . amisit.

Nisi quia for *nisi quod* is found in Plautus and Terence, but seldom in the prose of the best writers.[6]

> Cf. 18, 19, unde Graecis oracula suae quercus, nisi quia . . . putarunt.—20, 18, quae ratio est . . . nisi quia . . . persequuntur.—50, 6, quid . . . contraxit . . . nisi quia . . . loquebatur.

e. The Conditional Clause.

The syntax of the conditional clause in the Letters is, on the whole, that of classical Latin. The principal variation occurring is in the frequent use of the perfect subjunctive in the apodosis of a present general condition, a type peculiar to late Latin. A discussion of this type of condition and also of other slight deviations found in the Letters is given in the following section on the use of the subjunctive mood.

[4] Cf. Emory B. Lease, Zur Konstruktion von licet, *in* A. L. G. XI (1900), p. 24.

[5] Cf. II, 2, Kühner, 273 c.

[6] Cf. Schmalz, 543.

B. *The Subjunctive.*

a. The Temporal Clause.

In the matter of temporal clauses with the subjunctive the Letters contain a few examples that depart somewhat from classical usage.

The regular mood with *donec,* meaning *until,* as in the following examples, is the indicative, perfect or future perfect.[7] The present subjunctive is found once in Plautus, rarely in late Latin and in poetry. The following examples of the present occur in the Letters:

2, 27, donec ei ordinetur.—35, 12, donec totus evadat.—37, 30, donec ea . . . eliminet et . . . propulset atque arceat.

The imperfect subjunctive is sometimes found where purpose is intimated, and in Livy and late Latin to express repeated past action. The following examples from the Letters point rather to Tacitean usage where the imperfect subjunctive is common without any intimation of purpose or repetition.[8]

6, 16, donec . . . turba effunderet.—73, 9, donec . . . pretium . . . solveretur.—73, 26, donec plenitudo gentium intraret et sic . . . salvus fieret.—78, 9, donec fides veniret.

Temporal clauses with *antequam* and *priusquam* and the subjunctive found in the Letters offer little that is worthy of comment. *Antequam* occurs more rarely than *priusquam,* a statement which is true also of its use in classical writers, but not in Tacitus. Ambrose has no occasion to use the indicative with *antequam* and *priusquam* which occurs in classical Latin when the limit is stated as a fact. According to the rule of the Classical period,[9] he uses the subjunctive after positive sentences where the action is expected, contingent, or intended, especially in generic sentences and in narrative. Cf. 5, 10; 30, 1; 57, 7; 24, 1; 24, 6; *passim.*

Of the use of *quando* with the subjunctive in a temporal clause I can find no mention. Perhaps the idea contained in the following example with *quando* borders somewhat on the conditional, a use of *quando* with the subjunctive which belongs to old and to late Latin.[10]

51, 15, tunc offers, cum . . . acceperis, quando hostia tua accepta sit Deo.

---

[7] Ibid., 568.
[8] Lane, 352.
[9] Cf. Gildersleeve-Lodge, 577.
[10] Schmalz, 556.

b. The Causal Clause.

There is generally in the Letters an exactness characteristic of the best writers of the Classical period in the use of the subjunctive in causal clauses with *quod* and *quia* to denote that the reason is other than that of the speaker. Note in the following examples the carefulness with which Ambrose distinguishes:

> 19, 13, sive quod . . . abhorreret . . . sive quia quaerebatur.—25, 6, vel quod ipsi plura haberent crimina . . . vel quia priores vim intellexerunt sententiae.—44, 2, non quod Deus tempore indiguerit . . . sed quia . . . quaerunt.

Sometimes, however, Ambrose apparently forgets the distinction and slips into the less clearly defined usage of his own period.

> Cf. 53, 2, doleo non solum quod . . . discesserit; sed etiam . . . induerat atque incubuerat.—53, 3, deferebam . . . quod . . . conversus esset, quod . . . induisset; quod non solum . . . reddidisses, sed etiam . . . instituisses.—64, 8, non servabatur eo quod inventa . . . sint . . . sive quia revelantur mysteria eo quod . . . non posset. Cf. also 3, 2; 5, 4; 37, 30; 55, 3.

The use of *ut* with the subjunctive in a causal sense belongs to the later period of Latin. An interesting and valuable discussion of the development of this use in late Latin may be found in Einar Löfstedt's *Beiträge zur der späteren Latinität.* One of the first examples cited by the author is from the Bob. Schol. to Cicero, Pro Plancio, c. 24, where he notes that the scholiast's explanation replaces a *cum*-causal by an *ut*-causal clause.[11]

Ambrose has a number of examples where the use of *ut* can scarcely be interpreted as other than causal.

> Cf. 3, 3, vide quam movear ut delectet iocari.—37, 36, Laurentius . . . probavit ut vivus exureretur et flammas . . . diceret.—52, 2, et fructus iucundior est ut tibi referatur decisionis gratia.—56, 5, vocamus . . . ut malimus eos defendi.—60, 1, haudquaquam paternam ut velis filio . . . copulare.—71, 17, dat tentationes ea voluntate uf neminem decipi velit.—73, 19, debuit praemitti circumcisio . . . ut . . . videatur exclusa.

The use of *dum* with the indicative in a causal sense belongs to all periods of Latin; but the first example of its use with the

[11] Cf. also Salonius, 350; Bayard, 225.

subjunctive is found in late Latin, in the Scholia Gronoviana to Cicero.[12] Ambrose has only one example of the subjunctive and at least thirteen of the indicative with *dum* in a causal sense.[13] Cf. 5, 13, *dum adhuc nesciret . . . sacramentum.*

c. The Concessive Clause.

Concessive clauses with the subjunctive found in the Letters are introduced by *cum, licet, etsi, quamquam,* and *quamvis.*

The concessive clauses with *cum* follow the usage of the Classical period, sometimes with the adversative idea emphasized by the use of *tamen* in the principal clause.

> Cf. 2, 25, cum esset in Dei forma . . . descendit tamen.—5, 8, et cum suppeterent . . . tamen manet quaestio.—64, 33, cum . . . nasceretur . . . tamen . . . conservavit.—83, 2; 64, 100; 53, 5; 46, 9; 40, 22; 18, 41; *passim.*

Licet as a concessive particle retains its verbal nature and is followed by the present or perfect subjunctive in classical Latin. It is true that exceptions to this rule are rare, but they are somewhat more frequent than some of the grammars note.[14] Ambrose has approximately twenty-five examples of the subjunctive with *licet* as a concessive particle, and among these only one instance of the pluperfect. Cf. 10, 3, *licet evidentia essent praescripta . . . obtulimus.* The other examples have either the present or the perfect subjunctive. Cf. 2, 1; 12, 2; 12, 6; 21, 16; 23, 20; 45, 6; 45, 14; *passim.*

Although *etsi* may take the indicative or the subjunctive according to the general principles which govern the use of *si,* the indicative is more common in the Classical period. This is also true of its use in the Letters of Ambrose. For the indicative with *etsi,* cf. 4, 1; 4, 14; 2, 10; 12, 2; 22, 11; 34, 4; 54, 8; *passim.* For the subjunctive with *etsi,* cf. 2, 26; 23, 4; 24, 1; 24, 12; 25, 2; 26, 1; 27, 7; 44, 5; 64, 13; 64, 21; *passim.*

The first certain example of the subjunctive with *quamquam*

[12] Cf. Schmalz, 558.

[13] Cf. also preceding section on the indicative.

[14] Cf. Emory B. Lease, Zur Konstruktion von licet, *in* A. L. G. XI (1900), p. 25.

where the non-potential idea is excluded is found in Nepos, after which following the development in all generic sentences, the subjunctive becomes more common. Juvenal uses it exclusively; in prose there are occasional examples until Pliny the Younger and Tacitus, where it is used regularly. In ecclesiastical Latin it is common in Jerome, Cyprian, Commodian, and others.[15]

Ambrose seems to follow the writers of his own period rather than those of the Classical period in the use of *quamquam* with the subjunctive.

> Cf. 5, 9, erit . . . inter plures quamquam paucarum . . . hic usus medendi sit.—20, 8, quamquam omnia quae mei sunt essent pauperum.—10, 6, quamquam non esset ordinis . . . responsumque esset . . . tamen adquievimus; cf. also 40, 17; 73, 26; 82, 2.

Quamquam as a corrective is used also with the subjunctive in the Letters.

> Cf. 2, 25, quamquam hoc . . . possit referri.—64, 25, quamquam multa genera sint.

For the use of *quamvis* with the subjunctive, which is in accord with that of classical writers, cf. 3, 3; 8, 9; 11, 2; 33, 6; 35, 7; 35, 15; 37, 25; 63, 1; *passim*.

d. The Purpose Clause.

The use of *quo* without a comparative to introduce a clause of purpose is the only point that need be considered here. This usage is rare in the language until after Tacitus.[16]

The Letters furnish a number of examples.

> Cf. 2, 8, noverit unusquisque se, et vas possideat suum quo . . . fructus expectet debitos, nec spinas . . . germinet.—17, 10, dignum est . . . ut dignitas . . . abrogetur quo . . . deferatur.—31, 11, rades eius caput quo . . . patiantur.—51, 14, visionibus etiam peccatorum vult nos intelligere quo rogemus eum ut . . . auferat. Cf. also 2, 1; 2, 26; 2, 27; 5, 14; 6, 9; 6, 13; 7, 19; 19, 21; 22, 3; 31, 10; 32, 2; 37, 8; 37, 32; 43, 3; 43, 17; 64, 62.

e. The Result Clause.

The result clauses in the Letters offer nothing of interest except

[15] Cf. Schmalz, 553.

[16] Cf. Schmalz, 597; II, 2, Kühner, 233.

the combination *ita ut* which is not found in classical Latin. *Ita* may, of course, be used in another clause.[17]

Ambrose seems to be rather fond of putting the two words together. Cf. 5, 18; 45, 14; 50, 4; 71, 23; 75, 1; 79, 7; 80, 1.

f. The *ut*-Substantive Clause.

The clauses to be treated here are those which serve as essential complements to certain verbs and expressions, and represent either a subject or object, as the case may be. As in the use of the infinitive with certain verbs, so in the use of the *ut*-substantive clause, the post-classical and late writers developed the construction by analogy and by recalling constructions found in Plautus.[18]

Ambrose occasionally follows popular idiom as in the case of *scribere ut . . . dicere ut . . .* or again the usage of Livy and Tacitus, but on the whole, he prefers that of the strictly classical authors. The following are the verbs which Ambrose construes with an *ut*-substantive clause, following thereby other than classical usage:

acclamare. 22, 14, acclamavit . . . ut . . . differretur . . . depositio.

aequum esse. 24, 7, non esse aequum ut . . . puer . . . penetraret . . . committeretur. (Cf. also 40, 27, where the subjunctive alone is used.)

convenire. 2, 20, dicens . . . convenire . . . ut alienum violent thorum; 41, 6; 83, 4.

decet. 20, 14, hoc christianos decet ut . . . optetur . . . nec revocetur; 48, 5.

deprecari. 10, 8, deprecamur ut reverentiam . . . deferatis . . . censeatisque . . . et ut . . . subrogentur sacerdotes.

dicere. 7, 12, dicit ad Petrum ut vadat . . . sumat . . . det; 41, 28; 83, 4. (Cic. epp.)

dignum esse. 10, 8, neque . . . dignum est ut . . . vindicent; 17, 10; 22, 13; 37, 32; 40, 13.

donare. 29, 1, donavit Deus . . . ut . . . annuntiarent sed . . . paterentur.

esse. 48, 3, esto ut revincatur, si congredi coeperit; 70, 4.

iubere. 20, 26, imperatorem iussisse ut recederent milites . . . quod exacti . . . fuerant redderetur; 41, 1; 51, 9; 64, 53.

legere. 60, 9, illud . . . licet . . . legimus ut . . . diceret.

miserum esse. 37, 32, quam miserum . . . ut qui nascimur in libertate, moriamur in servitute.

oportere. 44, 2, oportet ut . . . erigamus . . . arbitremur . . . putemus.

---

[17] Cf. Krebs-Schmalz, s. v.

[18] Cf. Schmalz, 576.

opus esse. 2, 11, sed opus est ut quis bene transeat; 24, 5; 37, 41; 44, 11; 73, 9.

poscere. 20, 13, poscebat ut . . . pergeremus; 12, 5; 19, 31; 40, 8; 77, 1; 87, 2.

pudet. 18, 13, non pudet ut . . . iidem . . . non putent.

scribere. 7, 15, scriptum est non ut . . . offeras et ut . . . vendas, et des. nec ut . . . reserves, sed ut . . . abneges, et . . . tollas, et sequaris; 12, 2.

tempus esse. 73, 16, tempus est ut . . . respondeamus.

venire (= evenire). 15, 2, venit ut non . . . teneamus.

g. The Relative Clause of Characteristic.

The relative clauses of characteristic in the Letters denote purpose, result, cause, and concession and are usually followed by the subjunctive. However, in clauses with indefinite antecedents, the indicative is occasionally found, as in old Latin and in poetry.

> Cf. 2, 18, est qui se . . . submittit (under influence of the preceding Scriptural quotation perhaps).—64, 90, sunt qui se humiliant.—64, 98, sunt iuvenes, qui cito volunt ad senectutem pervenire.—82, 2, sunt enim aliqui . . . quibus inimicus obrepere studet.

In the following examples the use of the subjunctive would seem to be required, if not by the idea of cause, at least by the rule of indirect discourse in one case, and modal attraction in the other.

> 12, 4, comperimus eosque gravari nunc, quos oportuit adiuvari, qui in nostra semper communione durabant.—25, 6, quod ipsi plura haberent crimina qui diu vixerant.

h. The Indirect Question.

The mood of the indirect question in classical prose is the subjunctive. Examples of the indicative, however, occur here and there in the poets, Catullus, Vergil, Ovid, and Propertius, and in the post-classical prose writers, Petronius, Vitruvius, and Pliny the Younger.[19] In Jerome,[20] Gregory,[21] and Avitus,[22] the subjunctive and the indicative are used indifferently in indirect questions, but Ambrose keeps rather closely to the standard of classical prose. The following are the only examples of the indicative in indirect questions noted in the Letters:

[19] Cf. Schmalz, 516.
[20] Cf. (1) Goelzer, 355.
[21] Cf. Bonnet, 675.
[22] Cf. (2) Goelzer, 323.

2, 12, si quis cognoscere vult quam mercenarii sumus.—26, 5, videamus quid . . . conferebat.—26, 19, adverte quomodo . . . temperavit.—35, 2, consideremus qui sunt primitias spiritus habentes.

Ambrose rarely uses *si* to introduce an indirect question, but when he does, it is followed by the indicative.

Cf. 40, 9, videamus si non resistunt.—74, 4, videamus si quod in ea . . . reperitur. Cf. also Jerome, Letter 107, 1, si videbantur . . . consideret.

i. The *cum*-Circumstantial Clause.

In the Letters the clauses introduced by *cum* to describe the circumstances under which the action of the main clause takes place are followed by the imperfect or pluperfect subjunctive as in classical Latin, and hence offer nothing worthy of comment.

j. The Conditional Clause.

Except for the type of conditional sentence, *si fuerim-sum,* and an occasional irregular use of the indicative in the apodosis of a contrary to fact condition, the syntax of conditional sentences in the Letters is noticeably that of the Classical period. The type of condition, *si fuerim-sum* may be considered as a late form of the present general, with the perfect subjunctive in the protasis corresponding to the pluperfect subjunctive sometimes used in the protasis of the past general condition. Its place in the scheme of general conditions may be represented as follows:

	Protasis	*Apodosis*
Pres. General	Pres. Subj. Perf. Indic. Perf. Subj. (late Latin)	.....Pres. Indic.
Past General	Imp. Subj. Plup. Indic. Plup. Subj.	.....Imperf. Indic.

Traces of the combination, *si fuerim-sum* may be found in Plautus, Varro, and Cicero, but in post-classical and late Latin, in Seneca, Columella, Quintilian, Vitruvius, and Scribonius Largus, the usage becomes very frequent. Vitruvius also uses the form *si fui-sum;* Columella, Quintilian, and Tertullian seem to use the

two forms, *si fui-sum,* and *si fuerim-sum* in the same way, but from the middle of the Fourth century the perfect indicative is ruled out, and the perfect subjunctive predominates. That this frequency is due, in a measure, to the loss of distinction in tenses and especially, to a confusion between the perfect subjunctive and the future perfect indicative, may be gathered from passages in the late authors where, in a series of conditional clauses, the future perfect indicative is used sometimes with the present indicative or subjunctive, sometimes with the perfect or future indicative.[23]

The form *si fuerim-sum,* occurs rather frequently in the Letters. In one passage it is found with the form, *si fui-sum* apparently with no distinction.

> Cf. 37, 43, si videris mulierem ad concupiscendum eam, membra tua arma peccati sunt. Si loquutus es ad sollicitandam eam, lingua tua et os tuum membra peccati sunt. Si abstulisti . . . membra . . . sunt. Si festinasti . . . membra . . . sunt.

Other examples are:

> 20, 12, quocumque . . . processerit . . . coetus vehit.—23, 12, si inciderit . . . est differenda.—29, 10, si . . . gustaverit, et . . . hauserit . . . exaestuat.—32, 2, si . . . adverterit, tamdiu illudit, quamdiu . . . tribuat.—32, 7, ubi istud adverterit . . . induit se atque armat.—42, 2, nec miramur si . . . grex Domini perhorruerit.—42, 10, si aliquando ieiunaverint, gerant . . . poenitentiam, (apodosis hortatory). Cf. also 48, 7; 51, 11; 51, 13; 58, 3; 64, 38; 64, 63; 64, 85; 64, 90; 68, 12; 71, 19; 73, 25; 82, 2.

The following contrary to fact conditions with the indicative in the apodosis may be paralleled in classical Latin, where the indicative is sometimes used after a negative protasis; the imperfect, when the action is represented as interrupted, the pluperfect implying certainty of the result.

> Cf. 6, 6, commodius huic viro levitae cesserat, si . . . hospitium non repperisset.—7, 4, deerat . . . si in pecunia . . . et non in virtute esset.—12, 5, nisi fuisset irruptio . . . disposueramus.—24, 11, si . . . non intulisset, iusseram.

The use of the subjunctive for the indicative with *sive . . . sive* may also be noted here. This construction is unusual in classical

[23] Cf. H. Blase, Zur Geschichte der Futura und des Konjunktivs des Perfekts, *in* A. L. G. X (1898), p. 313; Juret, 170 ff.

Latin and, when it occurs in Cicero or Caesar, may be explained as unreal. But in late Latin the subjunctive becomes frequent with apparently no reason other than the breaking down of the distinctions in mood kept by classical authors.[24]

I found only two examples of the use of *sive . . . sive* with the subjunctive in the Letters. Cf. 35, 2, *sed sive ita ut diximus, sive . . . dixerit;* 66, 9, *sive ita . . . accipias . . . sive . . . velis.*

C. *Quod, Quia,* and *Quoniam* with a Finite Mood.

A widespread use of *quod* with the indicative or the subjunctive to replace the infinitive-accusative construction after verbs of *saying,* etc., is characteristic of late Latin and especially of the Latin of the Fathers. While the influence of Greek may have been a great factor in determining the development of this feature of Latin syntax, the language itself was prepared for the idiom by a construction already in existence, the *quod-fact-that* clause, so closely allied to the infinitive-accusative construction that it is sometimes difficult to decide between the two. In the earlier examples of this construction (B. Hisp. Petron. Suet. Tac.) the usual mood is the subjunctive, the use of the indicative developing later, especially in the writers who allowed themselves to be influenced by popular idiom and were less inclined to look to the Latin of the Classical period for their standards of writing.

Of later date, and with an entirely foreign aspect, is the use of *quia* and *quoniam* with a finite mood after *verba declarandi et sentiendi.* The early translators of the Greek Bible, in their zeal to copy the original closely, used *quia* and *quoniam* as the equivalents of ὅτι, which, according to the context may mean *that* or *because,* and then completed their process of imitation by using the finite mood as in the Greek construction.[25]

Although the usage varies to a great extent in the late authors, both as to the relative frequency of the moods and the conjunctions introducing them and although no hard and fast rule seems to

[24] Cf. Krebs-Schmalz, s. v., *seu.*

[25] Cf. II, 2, Kühner, 274; (1) Goelzer, 375; Bonnet, 661; (2) Goelzer, 264; and A. G. Amatucci, Review of Sancti Ambrosii Oratio, De Obitu Theodosii, Text, Translation and Commentary by Sister M. Dolorosa Mannix *in* Bolletino di Filologia Classica, Vol. XXXIII (1926), pp. 89 f.

govern the usage in any one author, the following principles, generally speaking, are true: the indicative is used in the object clause to denote certainty, reality, or that the author's opinion is in agreement with the statement quoted; the subjunctive, where the object clause denotes an uncertainty, a supposition, or an improbability; when the author is repeating the thought or opinion of another with which he disagrees, or when he is giving his own opinion in a diffident manner. The fact that *quia, quod* with the indicative predominates over *quod* with the subjunctive in some authors would seem to indicate a simpler though less idiomatic style, and one influenced to a greater extent by the *sermo plebeius*.[26]

There are approximately 159 examples of *quod, quia,* and *quoniam,* with a finite mood after *v. declarandi et sentiendi* in contrast with 700 examples of the classical infinitive-accusative construction. This does not include at least fourteen examples of *quia* introducing a direct quotation, and three examples of *quod* with the subjunctive after *certum est, manifestum est,* and *verisimile est.* The distribution of the *quod, quia,* and *quoniam* clauses is as follows:

QUOD				QUIA			
Ind.		Subj.		Ind.		Subj.	
v. decl.	v. sent.	v. decl.	v. sent.	v. decl.	v. sent.	v. decl.	v. sent.
10	7	36	52	13	22	7	5
17		88		35		12	

QUONIAM			
Ind.		Subj.	
v. decl.	v. sent.	v. decl.	v. sent.
——	4	3	——
4		3	

From the above table it may be seen that Ambrose inclines towards the most literary of the three constructions and the one for which there is some basis in the language, the *quod*-construction with the subjunctive. In regard to his choice of mood with *quod, quia,* and *quoniam,* Ambrose can hardly be classed with those writers, if such exist, who use either indicative or subjunctive without distinction.[27] In most of the examples cited below the

[26] Cf. Svennung, 87; Salonius, 306.

[27] Cf. II, 2, Kühner, 275.

general principles governing the choice of mood with *quod, quia,* and *quoniam,* mentioned above, apply.

The following is a complete list of *verba declarandi et sentiendi,* or equivalent expressions, which are followed by *quod, quia,* and *quoniam* with a finite mood.[28]

A. *Quod.*

a. Quod + indicative.

1. v. declarandi.

aio. 26, 15, bene ait quod exierunt.—41, 19.

annuntiare. 22, 4, annuntiavit . . . quod . . . permanserunt.

dicere. 20, 18, dicam quod . . . Iezabel . . . persequuta est.—63, 3.

ferre. 20, 13, fertur quod populus flagitabat.

proponere. 77, 2, proposuit . . . quod . . . solet esse . . . incitamentum.

reddere testimonium. 35, 4, testimonium . . . reddat quod sumus filii Dei.

scribere. 19, 4, scriptum est quod is qui . . . non dedit . . . habitabit. 27, 1.

2. v. sentiendi.

agnoscere. 20, 26, agnovi quod . . . percusserat.

considerare. 2, 12, consideret quod . . . ipse fraudabitur.

credere. 20, 22, credo . . . quod . . . faciet imperator.

ignorare. 33, 2, non ignoras quod refert.

legere. 41, 2, legimus quod virga . . . eefloruit.—42, 7.

putare. 51, 16, cum puto quod . . . ignoscis . . . revocas.

b. Quod + subjunctive.

1. v. declarandi.

addere. 20, 25, addidi quod vir . . . voluisset.—21, 1; 35, 1; 35, 6; 64, 20.

allegare. 24, 10, allegabas quod . . . non mandaveris.

aperire. 19,10, aperuit . . . quod non . . . anteisset gratia.—84, 7.

clamare. 46, 1, clamet quod . . . acceperit.

confiteri. 22, 16, audistis clamantes daemones, et confitentes martyribus quod poenas ferre non possint.

dare sacramentum. 19, 21, sacramentum dederunt quod . . . vis nulla irrogaretur . . . patiens vinculorum esset.

declarare. 64, 58, declarari videtur populus . . . quod . . . remittat.

---

[28] Where the same verb occurs more than once, I have given the reference only.

dicere. 20, 23, non . . . Maximum dicere quod tyrannus sim.—24, 7; 40, 8; 44, 7; 64, 11; 68, 9; 79, 6.

diffiteri. 51, 4, quod habeas . . . studium non possum negare; quod Dei timorem non diffiteor.

flagitare. 24, 8, flagitabas quod . . . te infunderes.

negare. 18, 23, negent . . . quod . . . vineae . . . redundaverint.—51, 4.

praefari. 19, 20, praefato quod essent subdititii.

proclamare. 40, 8, proclamo quod . . . incenderim, certe quod . . . mandaverim.

prophetare. 20, 25, quo prophetatur quod peccatores . . . revertantur.

proponere. 18, 3, tria . . . proposuit . . . quod Roma . . . requirat, et quod . . . emolumenta tribuenda sint, et quod . . . fames sequuta . . . sit.

respondere. 46, 1, respondi quod . . . virus infecerit.

scribere. 23, 4, scriptum sit quod . . . debeat et . . . inquirere debeamus.

significare. 41, 1, significabat quod . . . quaereret.—20, 1; 41, 2; 47, 3; 60, 3.

testificari. 19, 33, testificetur quod . . . occiderit.

vox esse. 51, 15, vox est quod malit.

2. v. sentiendi.

advertere. 7, 4, advertendum quod non materialis . . . drachma sit.—23, 3; 46, 12; 50, 13.

arbitrari. 6, 9, arbitratus quod . . . vultum nequaquam adtollere auderet.—73, 6; 70, 5.

arguere. 83, 1, cum . . . arguerem quod . . . maneret.

audire. 46, 1, potest audire quod Dominus . . . servitutem susceperit.—64, 10.

cognoscere. 20, 13, cognito quod praecepissem.—27, 9; 51, 7; 64, 59; 78, 10.

colligere. 51, 1, colligi potest quod . . . declinare potuerim.

conicere. 5, 3, conicientes . . . quod si . . . invidia incesseret, praeiudicium . . . inferret.

credere. 17, 17, credidi quod . . . sacrificarent, hoc est, insultarent gentiles . . . et christiani cogerentur.—18, 12; 24, 10; 64, 2.

dubitare. 64, 37, nec potest dubitare quisquam quod Ecclesia virgo sit.

exhibere. 6, 17, exhibens quod magno exitio sit.

fretus. 6, 4, eo contendit fretus quod . . . emolliretur animus.

ignorare. 19, 13, ignorantes quod . . . vergeret.

insinuare. 5, 15, scripsisti insinuatum tibi . . . quod nequaquam tibi communicarent.

intelligere. 19, 24, intelligens quod nihil tam facile esset.—23, 4; 34, 3; 77, 13; 5, 21.

nescire. 18, 9, nescitis . . . quod mors . . . fuerit.

noscere. 41, 27, novi quod habeat Domini timorem.

occurrere. 22, 4, occurrit quod . . . videantur.

patere. 21, 19, utinam . . . mihi pateret quod . . . traderetur.

pervenire ad aures. 17, 10, ad aures pervenisset quod tale aliquid esset . . . suggestum, vel . . . petitum.

praesumere. 4, 2, praesumtum enim habeo quod affuturus sis.

praetendere. 60, 4, praetendis . . . quod . . . existimetur.

putare. 17, 17, putasti quod ego . . . praestitissem.—41, 10; 50, 11; 75, 8.

reputare. 19, 30, reputans . . . quod . . . credidisset.

scire. 76, 1, etsi sciam quod nihil difficilius sit.—90, 1.

sententia esse. 64, 21, etsi . . . sententia sit quod . . . putent.

simulare. 19, 31, simulato quod . . . nequiret.

sperare. 27, 14, fortasse speravi quod adiceres mihi . . . servulos tuos.

in spem venire. 17, 3, miror quomodo aliquibus in spem venerit quod debeas . . . instaurare.

symbolum esse. 82, 5, in quo symbolum est quod nobis Christus commortuus sit.

videre. 43, 15, videns quod . . . ille sit error.—83, 3.

videri. 26, 10, videtur . . . mihi quod . . . refulserit claritudo . . . umbra decesserit.

Cf. also 18, 9, non est verisimile quod . . . intulerint.—39, 20, manifestum est quod invitus faciat.—77, 4, certum est quod . . . nos membra simus.

B. *Quia.*

a. Quia + indicative.

1. v. declarandi.

aio. 37, 17, ait Scriptura quia pauperes . . . erunt.—82, 12.

dicere. 37, 30, dicit quia neque . . . terretur.—47, 2; 47, 6; 51, 7; 67, 6; 70, 4; 75, 7; 76, 3; 79, 9.

scribere. 66, 9, scriptum est quia sapientia miscuit.—79, 9.

2. v. sentiendi.

advertere. 4, 2, advertis . . . quia . . . spopondi.—37, 6; 81, 5.

audire. 40, 12, non audisti . . . quia . . . flagarunt.

cognoscere. 34, 4, cognoscens quia per fidem ambulat.—81, 2.

colligere. 37, 24, unde colligitur quia stulto et imperare servitus est.

considerare. 23, 17, consideret quia . . . erit.—64, 104; 78, 1.

ignorare. 64, 94, an ignoras quia carius fuit . . . pretium.

intelligere. 81, 6, nisi ut intelligeres quia . . . reddidit sanitati . . . et quod haec caro . . . lumen accipiat. (Note the change to *quod* + subjunctive to denote a possibility.)

legere. 15, 3, legimus quia . . . erat . . . necessarium.

ponere. 50, 3, sit . . . positum quia non mentitur Deus.

praecipere. 67, 7, quod . . . occidi fecit a proximis proximos . . . praeceptum evidens quia praeferenda est religio necessitudini.

scire. 22, 22, scimus quia martyres estis.—8, 9; 64, 15.

texere. 18, 41, texuisset . . . quia . . . coluit . . . non removit.

videre. 43, 5, videt quia . . . creatura . . . subiecta est.—ibid., ibid. (For *aio, dicere, scribere, legere* with *quia* and a direct quotation, cf. 23, 20; 28, 6; 34, 3; 42, 6; 44, 8; 46, 4; 46, 5; 64, 57; 65, 5; 74, 2; 75, 1; 75, 2; 75, 4.

b. Quia + subjunctive.

1. v. declarandi.

clamare. 22, 17, clamat quia . . . redditum sibi lumen sit.—64, 20.

dicere. 35, 8, puto dixisse Apostolum quia . . . Filius subiectus erit.—37, 4; 46, 4; 57, 6.

significare. 26, 9, significat quia . . . vocaret . . . ut redderet. (Note sequence.)

2. v. sentiendi.

arbitrari. 5, 7, neque . . . arbitror . . . quia . . . integritas periclitetur . . . et fluctuet.

credere. 42, 12, non credentes quia ex virgine utique venisset.

opinari. 27, 14, opinatus es quia . . . desiderarem . . . quia cuperem.

scire. 64, 73, sciens quia . . . manerent.

in evidenti esse. 73, 1, in evidenti est quia . . . intenderit et . . . conspexerit.

C. *Quoniam.*

a. Quoniam + indicative.

v. sentiendi.

opinari. 43, 2, aestimamus posse nos . . . opinari quoniam decuit hominem postremum creari.

putare. 75, 10, puto . . . quoniam dives est verbum Dei.

scire. 31, 12, sciens quoniam communicabit.

videre. 64, 101, vides quoniam . . . typus est.

b. Quoniam + subjunctive.

v. declarandi.

dicere. 73, 18, qui . . . dicunt quoniam plures credidissent.

habere responsum. 73, 18, responsum hoc habeant quoniam plures crederent.

scribere. 5, 18, scripseris quoniam Maximus . . . crimen grave detulerit.

CHAPTER IX.

The Substantive and the Adjective Form of the Verb.

A. *The Infinitive.*

Although the infinitive loses ground in late Latin by reason of the substitution of the *quod, quia, quoniam* construction after *v. declarandi et sentiendi,* the loss is adjusted, in a measure, by the use of the infinitive with certain verbs that require in the Classical period *ut* and the subjunctive, the subjunctive alone, or the gerundive. The development of the infinitive construction after certain verbs begins with the Augustan poets and continues in post-classical and late prose.[1]

In comparison with other Christian writers,[2] Ambrose's use of the infinitive with certain verbs is somewhat restrained. In the list which follows only verbs which in the prose of the Classical period are not construed with the infinitive have been included. It may be noted also that with the more common verbs such as *petere, optare, mandare,* etc. the classical construction, *ut* with the subjunctive or the subjunctive alone, predominates in the Letters; the infinitive is the exception, not the rule.

adicere, 6, 8, esse sibi filiam . . . adiecit, illam se offerre . . . flagitium . . . tolerabilius habere.

dare. 65, 3, dedit populo bibere.

deposcere. 20, 22, cum me populus eo ire deposceret.

dignari. 14, 4, clementia tua dignata est scribere.—10, 11; 69, 1.

disponere. 34, 5, dispositum est animas corporibus coniungi oportere.

erubescere. 2, 21, erubescat illum . . . dominum . . . dicere, et se servum fateri.—27, 17; 37, 45; 68, 4; 83, 1.

facere. 24, 8, barbaros cum barbaris fecit decernere.—ibid., 37, 14; ibid., 37, 41; 40, 22; 44, 16; 64, 4; 64, 26; 67, 7; 77, 7; 79, 9; 83, 10; 90, 3.

formidare. 29, 12, lapidari non formidat. (Avit. Greg. of Tours.)

liberum esse. (licet). 5, 5, liberum erit accusare omnibus.—21, 9.

mandare. 7, 13, drachmas . . . solvi mandavit.—64, 81.

---

[1] Cf. Schmalz, 422.

[2] Cf. Bayard, 237; (1) Goelzer, 362; (2) Goelzer, 230.

ST. ALBERT'S COLLEGE LIBRARY

movere. 18, 36, fortasse . . . moveat . . . principem destitutum.

noscere. 2, 18, ut noverint humiliari.—37, 30.

optare. 5, 21, optare . . . partem reservari.—12, 4; 16, 1.

pati. 2, 7, disciplinae observantiam nequaquam . . . patiaris perire.

permittere. 21, 11, non permittitur hoc dicere sacerdotibus, permittitur laicis.—41, 24; 72, 8.

petere. 5, 21, peteres . . . inspici et visitari . . . virginem.—7, 2; 18, 33; 23, 6; 32, 4; 67, 2.

poscere. 18, 1, poposci . . . exemplum . . . dari.—37, 34; 58, 16.

praecipere. 31, 2, lamentandum praecepit pro ea anima.—44, 7; 45, 9; (with inf. act. 10, 11, petimus . . . ut legatos . . . clementia vestra audire dignetur, et . . . maturius redire praecipiat.—7, 10; 28, 1.)

quaerere. 10, 10, seminarium quaerit suae impietatis . . . derelinquere.—27, 11.

supersedere. 26, 1, afferre atque exsculpere . . . supersederim.

The use of the infinitive to express purpose does not occur in the prose of the Classical period but is revived in the Imperial epoch from Plautus and Terence, and becomes more frequent in the Christian writers especially with verbs of motion, where classical writers use the supine.[3] Ambrose uses the infinitive of purpose very rarely.

> Cf. 22, 22, venistis perdere nos.—37, 21, cum subintrasset quidam tentare libertatem eius.

In the following examples the infinitive of purpose replaces a final clause rather than the supine:

> 12, 5, aliquos . . . disposueramus . . . dirigere.—29, 4, dat pluviam . . . benedicere . . . opera.—64, 37, quam . . . despondit . . . Paulus, virginem castam adsignare Christo.—64, 47, non se honorificavit fieri summum sacerdotem.

B. *The Gerund and Gerundive.*

The Gerund.

The use of the gerund in the Letters presents some characteristics of post-classical and late Latin, and also a somewhat frequent use of constructions that occur rarely in the Classical period.

The use of the gerund for the present infinitive belongs to late Latin.[4] The following example from the Letters is even more

[3] Cf. Schmalz, 421.

[4] Cf. Schmalz, 447, Anm.

striking than those cited by Schmalz.[5] 30, 1, *quid ergo istud est, nisi in superioribus habitandum.* The nominative of the verbal noun is required by the construction and is forthwith supplied not in the classical manner by the infinitive but by what may be called the nominative of the gerund.

The genitive of the gerund followed by a direct object is seldom found in Cicero and Caesar but becomes more frequent in Livy, Curtius, and the later writers.[6] Cf. 6, 12, *invadendi urbem vacuam facta copia;* 19, 26, *tentandi se causam dolis hostilibus praestitit.*

The genitive of the gerund with adjectives is confined to a few adjectives in old Latin, with a steady increase in the number in the Classical and post-Classical periods. Ambrose thus construes *peritus* which is found also in Terence and Livy.[7] Cf. 23, 18, *congregatis peritissimis calculandi.*

The accusative of the gerund with *ad,* followed by a direct object, is very rare until Livy but becomes more common in post-classical and late Latin.[8] Ambrose has the following:

> 37, 8, subiciant ad obediendum prudentioribus, et obsequendum legibus.—37, 43, si videris mulierem ad concupiscendum eam.[9]—64, 7, scripsisset ad instituendum alios.

The ablative of the gerund without a preposition followed by a direct object is found occasionally in classical Latin but is not uncommon in Livy; with a preposition and a direct object it is confined to an occasional example in Varro, Cicero, and Livy.[10] Avitus avoids this latter construction entirely.[11] Ambrose has several examples of the ablative alone followed by the accusative, and only one example of the ablative of the gerund with a preposition and a direct object.

> Cf. 1, 4, laudando Filium.—6, 4, moras innectando.—19, 6, muliebrem . . . partim minis exagitando, partim fatigando precibus; 41, 9; 41, 26; 51, 11; 64, 100.—78, 10, ut cognoscamus homines in iudicando quod . . . debeamus formare sententiam.

---

[5] Ibid.
[6] Cf. Schmalz, 441.
[7] Ibid.
[8] Ibid.
[9] Note two lines below *ad sollicitandam eam.*
[10] Cf. Schmalz, 441.
[11] Cf. (2) Goelzer, 277.

The ablative of the gerund to express means is often found in classical and post-classical authors, and in the later period, the idea of cause, manner, and circumstance is added to that of means or instrument.[12] The following examples are found in the Letters:

> *Means:* 10, 4, blasphemias aut incusando damnarent, aut instruendo defenderent.—50, 8, nihil proficeres eundo. *Cause:* 37, 40, ille bibendo . . . inserit, iste operando . . . adiudicet.—71, 19, in eas respiciendo reciderit. *Circumstance:* 2, 5, stimulus . . . qui . . . fecit, dicendo.—18, 4, usque ad muros urbis vincendo pervenit.—26, 18, interimit quaestiones dicendo.

Inter with the accusative of the gerund is found in Plautus, Vergil, Livy, Quintilian, and in late Latin. I note only one example in the Letters. Cf. 29, 1, *inter legendum, cum . . . requievissem.*

The Gerundive.

The accusative of the gerundive to express purpose without a preposition is found in Cicero and Caesar after verbs of *giving, assigning, curo, suscipio, poscere,* etc. The later writers by analogy construe other verbs in a similar way.[13] The following examples, some of which can be paralleled in the Classical period, are found in the Letters:

> 5, 8, quae inspiciendam se praebuerit.—5, 9, si umquam se visitandam abnuerit.—5, 10, ubi necandos mares . . . mandat . . . obstetricibus.—7, 7, hoc est illud vinum, quod miscuit in cratere sapientia, et offert bibendum.—14, 4, referendam semper ansulam quaestionis arripiet.—19, 14, favum . . . edendum dedit.—30, 1, perferendum tibi tradidi.—34, 3, intelligendum nobis reliquit.—34, 5, quod suscepit regendum.—40, 32, filias revocasti, nutriendas apud affinem dedisti.—43, 17, cameli . . . tondendos se exhibent.—64, 108, regendam se praebeat, non coercendam.

The prepositions commonly used with the gerundive in classical Latin are *ad* and *in. Inter, circa,* and *erga* are used by post-classical and late writers.[14]

Ambrose has one example of *propter* which is found in Varro, and one of *erga* used by Ammianus Marcellinus.

[12] Cf. Schmalz, 448.
[13] Ibid., 443.
[14] Ibid., 447.

Cf. 17, 4, propter . . . molestias declinandas.—73, 4, ut electos suos erga cognoscenda et celebranda mysteria circumdidendos putent.

C. *The Supine.*

The use of the supine in *-um* is very frequent in Plautus and Terence; in Cicero and Caesar it is comparatively rare and found only with certain verbs, *venire, mittere, ire,* etc. In Sallust and Livy the usage is again revived, but later on it is confined chiefly to archaic writers such as Apuleius and Gellius.

Ambrose has several examples, one of which is interesting as being a favorite in the Latin of the Gauls.[15] 18, 21, *venit in mentem suas iniurias ultum ire.* The others are found in the earlier period.

Cf. 20, 10, domum cubitum me recepi.—54, 2, ad sanctam sororem curatum venit.—63, 3, ad praeferendam epistolam . . . misi simul ut . . . repraesentaret, memoratum quoque pro his qui . . . confugerunt. (Note the variety of constructions.)

Ambrose very seldom uses the 2d supine, and, when he does, it is one of the more common forms, such as *auditu, visu, dictu,* etc. The following example, however, is somewhat unusual as regards construction: 5, 5, *ludibria quae et visu et auditu, horrori et pudori sunt.* Instead of a predicate adjective, or even a predicate noun, Ambrose uses the dative of purpose with the supine depending upon it. *Scelus est dictu* by analogy with *nefas est dictu* is found in Prudentius.[16] Cf. also 50, 13, *visu faciles, et dictu affabiles circumerrent.*

D. *The Participle.*

The substantive and attributive use of the participles has been treated in Chapter VI. The use of the future participle to express purpose, and the combination of the perfect participle with *tenere, habere,* and *facere,* remain to be discussed here.

The use of the future participle to express purpose is rare in classical Latin but becomes more frequent in Livy and the later writers.[17] Ambrose furnishes only an occasional example in the Letters.

[15] Cf. (2) Goelzer, 275, n. 3.
[16] Cf. Schmalz, 466.
[17] Cf. II, 1, Kühner, 761.

Cf. 20, 14, unum Job miraturus ascenderam, omnes Job quos mirarer, inveni.—26, 11, peccata . . . remissurus advenit.—40, 18, mittatur miles fortasse dicturus.—79, 4, qui venit perfectam circumcisionem demonstraturus.

The use of *habere* and *tenere* with the perfect passive participle is confined in classical Latin to certain participles such as *cognitum, perspectum, persuasum, exploratum,* etc. In the popular idiom *habere* and *tenere* begin to assume the office of auxiliaries which they hold later on in the Romance languages.[18]

I note only two examples in the Letters, the first of which occurs in Tacitus and Quintilian, the second in Plautus. Cf. 4, 2, *praesumtum enim habeo quod affuturus sis;* 64, 94, *te addictum teneo.*

Except for the expression, *missum facio,* and one other example in Cicero's Letters, the use of *facere* with the perfect participle is confined to Plautus and Terence; the perfect participle with *fieri* is found in Petronius, Gellius, and in late Latin.[19]

Cf. 74, 10, ut totum mundum Deo subditum faceret.—ibid., subditus autem mundus factus est.—74, 11, postquam totus mundus subditus factus est.

To the above may be added the following example of *manere* with a perfect participle: 27, 5, *manet perfectus in Christo, fundatus caritate, radicatus fide.*

---

[18] Cf. Schmalz, 461.
[19] Ibid., 454.

PART II.—THE STYLE.

CHAPTER I.

The Vocabulary.

In surveying the vocabulary of the Letters I have gathered only those words remarkable either because of their originality—and hence important in the development of the language—or because of their special significance in the growth and organization of Christian expression. In the following lists, therefore, I have included no words which appear before the Christian apologists, Minucius Felix, Tertullian, Cyprian, Lactantius and Arnobius, since with them a new vigour of thought and word, the vigour of Christianity, is imparted to the Latin language, and the foundations of a fixed Christian terminology are laid. And to these writers Ambrose is indebted, next to Seneca, Pliny, and the Augustan poets, for the non-classical elements of a vocabulary predominately classical. The Apuleian words are negligible, only about twenty-two occurring in all the Letters.[1]

Since the material is drawn from so small a unit of Ambrose's writings and definite conclusions in regard to his Latinity as a whole are thus unwarranted, my aim is rather the presentation of facts.[2]

I. *General.*

A. New Words.

As far as can be determined with the aid of the various lexicons and special studies on Latinity, the following are recorded as appearing for the first time in the Letters of Ambrose.

[1] Cf. 14, 4, ansula; 5, 7, attrectatio; 4, 6; 5, 1; 15, 13; (*passim*), benedictio; 64, 88, contaminatio; 22, 16; 22, 22; 73, 6, daemon; 32, 6; 37, 16, depraedari; 44, 13, effabilis; 10, 7, falsitas; 44, 3, inerrabilis; 2, 11; 70, 2; 73, 17; 77, 13, incongruus; 35, 13, 43, 9; incorruptio; 44, 11; 71, 9; 73, 13, infantulus; 15, 5; 19, 18; 20, 3, (*passim*), intimare; 68, 1, iugiter; 2, 24, momentarius; 10, 3, prolixitas; 4, 4, promtuarium; 5, 3; 15, 8; 20, 21; (*passim*), propheta; 53, 2, rationabiliter; 5, 14; 24, 1; 30, 15; (*passim*), signaculum; 18, 7; 41, 25, triumphator; 6, 16, viare.

[2] In the arrangement of the material I have followed for the most part that of Goelzer in *Le Latin de St. Avit*, and of Watson in *The Style and Language of St. Cyprian.*

a. Substantives.

Among the twenty-eight substantives in the following list for whose origin in the language Ambrose seems to be responsible, two are definite contributions to ecclesiastical terminology, *superordinatio, the choice of a bishop's successor,* and *missa, the sacrifice of the Mass;* seven are of foreign extraction, *fundibalum, gomor, hepar, phamenoth, pharmuthi, semicorus,* and *topazion;* three *adoptivus, iugales, memoriales,* are adjectives used as substantives. In some instances rhetorical purposes serve as an excuse for coining words. *Immurmuratio* is followed by the classical *admurmuratio* with apparently no distinction. *Inspectrices* is used to balance *obstetrices. Devoratorium* helps to complete a metaphor. *Semicorus* and *semiperfectio* serve to bring out a distinction between the Old Law and the New by way of a comparison.

abliguritor. 45, 10, helluo internecat, abliguritor perimit.

adoptivus. 76, 6, per quem adoptivus adquiritur.

congressor. 27, 16, denique bonus congressor non aemulatur.

cunctatrix. 68, 5, lenta autem virtus omnis et diuturna cunctatrix.

devoratorium. 4, 5, ut aculeum mortis hebetaret, devoratorium eius obstrueret.

epulatorium. 68, 13; 68, 14, bona opera epulatoria dicimus.

fundibalum. 37, 40, deligat lapidem in fundibalo.

gomor. 7, 5; 7, 7, mensuram fecerunt gomor.

hepar. 44, 15, viscera, stomachum, cor, pulmonem, lien, hepar, renes duos.

immurmuratio. 64, 56, ex hoc ipso immurmuratio exorta populi.

inspectrix. 5, 10, obstetrices, sed non inspectrices.

iugales. 6, 16, iugales deerant.

memoriales. 20, 7, palatina omnia officia, hoc est, memoriales, agentes in rebus.

missa. 20, 4, ego tamen mansi in munere, missam facere coepi.

phamenoth. 23, 14; 23, 15, octavo die phamenoth. (*Coptic name for a month corresponding to March.*)

pharmuthi. 23, 14; 23, 15; 23, 21, quinta die pharmuthi mensis, quae est pridie kalendas aprilis. (*Coptic name for a month corresponding to April.*)

plumbea. 40, 29, aut fustibus, aut plumbeis necatos.

propitiatorium. 4, 4, ibi propitiatorium, supra quod in excelsis Deus Verbum est.

repurgium. 40, 12, divino, qui faciebant repurgium, igne flagrarunt.

rigatus. 31, 3, vini rigatus, quo corda hominum laetificantur.

semicorus. 44, 8, in semicoro semiplena mensura.

semiperfectio. 44, 8, plenitudo in Evangelio, semiperfectio in Lege.
subrogatio. 13, 2, nulla subrogatio in defuncti locum.
superflua. 37, 16; 41, 13, demtis superfluis.
superordinatio. 12, 5, nec aliqua superordinatio vi adtentaretur.
topazion. 37, 16, non illi comparabitur Aethiopiae topazion.
vallestria. 30, 3, in domibus habitabant vallestribus.
vitulamen. 37, 36, tamquam nobilia vitulamina.

b. Adjectives.

Eight of the ten adjectives which appear for the first time in the writings of Ambrose, seem to have remained his exclusively, since their use is not cited for any of the authors who follow him. Of the other two, *aratorius* is found in the Codex Th., and *uterinus* in the Codex Th., Just., and the Vulgate.

aratorius. 75, 9, bos est ille aratorius.
consociabilis. 7, 1; 37, 2, vetustas habet aliquid cum pluribus consociabile.
defensabilis. 56, 5, eo defensabilior sibi videtur.
dissidiosus. 77, 9, utrumque dissidioso obice dividebat.
inexsolubilis. 19, 18, nodoque adstrinxit inexsolubili.
nucinus. 41, 2; 41, 3; 41, 4, nucinum baculum sumere iubetur.
receptabilis. 44, 1, aliud passionis receptabile.
refectorius. 68, 14, refectoria requies in Deo.
translimitanus. 24, 8, turmas translimitanas.
uterinus. 60, 10, uterini fratres, id est, diverso patre, sed eadem matre geniti.

c. Adverbs.

Of the five adverbs which Ambrose apparently contributes to the language, two in *-ter* formed from present participles, *scruntanter* and *stillanter,* seem to be peculiar to Ambrose. The two formed from adjectives, *insensibiliter* and the somewhat cumbrous *irreprehensibiliter,* reappear in the fifth century writers. *Inoffense* occurs later in Cassiodorus.

inoffense. 37, 19, recte facit omnia, utique inoffense.
insensibiliter. 80, 2, Deus insensibiliter loquutus est.
irreprehensibiliter. 37, 19, utique inoffense, et irreprehensibiliter.
scrutanter. 48, 2, scrutanter discutere.
stillanter. 41, 14, osculo eius volebat stillanter exstinguere.

d. Verbs.

Four of the eight verbs which Ambrose contributes to the development of the language are not cited for any other authors. They

are *coepulari, comparturire, frutescere, irrutilare.* The remaining five are found in the later authors, some with a slight change of meaning. *Paginare* which in Ambrose means *to write or compose,* has the meaning *construct* in Paulinus of Nola. Ambrose uses *innodare* in two senses, *to fasten with a knot,* and *to extangle.* The word seems to retain the latter meaning in Sidonius and the Codex Just.

coepulari. 19, 15, iuvenibus coepulantibus.
comparturire. 35, 2; 35, 12, creaturam . . . congemiscere et comparturire.
frutescere. 71, 6, ne residentia eius frutescant semina.
innodare. 74, 2, implicavit atque innodavit.
irrutilare. 18, 26, clari splendore fulgoris irrutilat.
obdulcare. 65, 2, et illuminat atque obdulcat.
paginare. 50, 16, aliquid de veterum scriptorum interpretationibus paginare.
renitere. 18, 32, casas auro degeneri renitentes.

B. Comparatively Recent Words.

Many of the words occurring in the Letters of Ambrose are comparatively recent acquisitions in the language. The following lists, which for convenience are classified according to derivation and arranged in alphabetical order, contain only such words as are not found before Tertullian.

a. Substantives.

1. in *-tor, -trix.*

adsumtor, 19, 23.—augurator, 50, 4.—confabulator, 45, 16.—confessor, 64, 2.—incentor, 20, 20; 71, 23.—initiator, 31, 9.—instaurator, 43, 4.—operator, 44, 1; 45, 16; 73, 3.—peccator, 33, 5; 34, 10; (*passim*).—plantator, 55, 2.—praevaricatrix, 20, 17.—usurpator, 24, 10; 40, 22; 62, 1.—visitator,[3] 44, 18.

2. in *-tas.*

longaevitas, 15, 2; 16, 5.—nativitas, 31, 11.—possibilitas, 77, 3.—puritas, 64, 36.—saevitas, 28, 8.—sanitas, 22, 18; 22, 23.

3. in *-tio,* (*-sio*).

adquisitio, 24, 3.—adsumtio, 64, 48.—calculatio, 23, 17.—circumcisio, 44, 6.—circumfusio, 20, 8.—compassio, 7, 10.—compunctio, 33,

[3] *protector* as in the Vulgate.

2.—contaminatio, 64, 88.—defloratio, 5, 11.—depositio, 22, 14.—discretio, 37, 8; 70, 3.—exaltatio, 64, 86.—fornicatio, 2, 8.—illuminatio, 29, 2.—incorruptio, 35, 13; 43, 9.—manifestatio, 2, 7.—minitatio, 24, 8.—mortificatio, 77, 9.—obiectio, 24, 6.—oboeditio, 72, 6.—praedestinatio, 77, 4.—protectio, 50, 13.—resurrectio, 4, 5.—revelatio, 34, 2; 35, 6; 50, 15.—sanctificatio, 33, 4; 35, 9.—supputatio, 23, 8.—transactio, 83, 9.—tribulatio, 27, 17; 64, 73; 71, 6.—vivificatio, 45, 3.

4. in *-us.*

defunctus, 64, 59.—incolatus, 20, 17; 50, 9; *passim.*

5. in *-a.*

levita, 6, 6; 6, 9; (note *levites* in 6, 3).—haemorhissa, 64, 9.—prophetissa, 64, 57.

6. in *-ia.*

conniventia, 17, 2; 17, 17.—continentia, 19, 8 (the contents of a work).—honorificentia, 6, 1; 14, 7; 40, 13.—inobedientia, 2, 18; 74, 5.

7. in *-mentum.*

iuramentum, 64, 77.

8. in *-ium.*

consistorium, 24, 2; 51, 2 (place of an Emperor's cabinet meeting).—orarium, 22, 9.—refragium, 37, 30.—thymiamaterium, 4, 3; 66, 6.

9. in *-brum.*

flabra, 64, 38.

10. in *-tudo.*

inquietudo, 20, 1.

11. in *-atus.*

apostolatus, 72, 9.—episcopatus, 13, 3; 21, 8; *passim.*

12. Adjectives as Substantives.

adipalis, 64, 75.—calamistratus, 70, 2.—carnalis, 29, 15; 36, 3; *passim.*—consistorianus, 24, 3.—criminosus, 25, 8; 30, 2.—incentivum, 6, 8; 19, 7.—incorruptibilis, 73, 8.—leprosus, 15, 4; 46, 7.—mirabile, 71, 23.—plumarius, 24, 13.—posteriora, 23, 20; 44, 15; *passim.*—principalis, 45, 3; 45, 7.—reptile, 32, 1.—statutum, 18, 41; 51, 2; *passim.*—volatile, 32, 1; 43, 1; *passim.*

13. Participles as Substantives.

cohabitantes, 15, 8.—competentes, 20, 4.—deserta-ae, 30, 12.—desertum, 28, 4; 30, 11; *passim*.—expensa, 83, 4.—incensum, 4, 3; 64, 51.—transitum, 7, 10.

14. Diminutives.

criniculus, 31, 10.—iuvencula, 6, 3; 6, 8; 19, 18; 31, 4.—ovicula, 42, 1.

15. Miscellaneous.

calcaneum, 41, 11; 41, 12. (Cf. Ambr. in Psa. 48, 10.)

b. Adjectives.

1. in *-bilis*.

concupiscibilis, 29, 10.—corruptibilis, 34, 4; 34, 9; 43, 9.—impassibilis, 44, 1.—incorruptibilis, 43, 9.—indissociabilis, 33, 1.—insensibilis, 27, 13; 44, 11.—irreprehensibilis, 64, 61.—passibilis, 44, 1.—odibilis, 33, 1; 33, 3; 33, 6.—reprehensibilis, 51, 9; 64, 13; 64, 21.

2. in *-alis, -aris, -arius*.

auctionalis, 37, 13.—bestialis, 64, 68; 67, 4.—carnalis, 44, 18.—episcopalis, 21, 2.—imperialis, 38, 8; 40, 2; 51, 2; *passim*.—materialis, 7, 4; 22, 4; 64, 92.—paschalis, 23, 1.—ruralis, 40, 16.—salutaris, 30, 10; 66, 1.—fornicarius, 19, 26; 64, 11.

3. in *-orius*.

hortatorius, 37, 33.—perfunctorius, 22, 6; 37, 33; 83, 5.

4. in *-osus*.

fucosus, 29, 19.

5. in *-eus, -aneus*.

pelliceus, 49, 4; 64, 67.—spontaneus, 8, 13; 37, 7.

6. in *-icus*.

apostolicus, 2, 1; 15, 3; *passim*.—catholicus, 10, 12; 56, 2; *passim*.—gothicus, 10, 9.—histrionicus, 58, 5.—evangelicus, 2, 2; 15, 9; *passim*.—propheticus, 2, 3; 22, 15; *passim*.

7. in *-anus*.

christianus, 40, 19; 51, 14; *passim*.—consistorianus, 20, 2.—metropolitanus, 55, 5.—mundanus, 4, 4; 43, 15.

8. in *-inus.*

serpentinus, 45, 10.

9. in *-us, -ulentus.*

prolixus, 49, 1.—reprobus, 64, 7; 64, 8.—florulentus, 65, 6.

10. Compound Adjectives.

coaeternus, 48, 4.—decolorus, 19, 32.—extramuranus, 20, 1.—indeficiens, 7, 5; 30, 10.—intramuranus, 20, 1.—malesanus, 68, 6.—septiformis, 44, 4.—unigenitus, 10, 1; 45, 15; *passim.*

11. Miscellaneous Adjectives.

peccatrix, 73, 8.—subdititius, 19, 20.

c. Adverbs.

1. in *-e.*

congrue, 67, 3.—cruente, 20, 18.—hebraice, 31, 7; 55, 5.—infructuose, 7, 22.—ludibriose, 58, 9.—mystice, 30, 15; 78, 13.—praesumte, 13, 4.—tumultuarie, 40, 16.—vane, 64, 79.

2. in *-ter.*

adspernanter, 40, 33.—aequanimiter, 56, 1.—dignanter, 11, 2; 21, 20.—incorporaliter, 80, 2.—invisibiliter, 39, 6.—principaliter, 45, 7; 64, 13.—spiritaliter, 26, 6.—veraciter, 17, 1.

3. Miscellaneous Adverbs.

omnifariam, 73, 26.—superfluo, 32, 8.

d. Verbs.

1. Verbs derived from Substantives.

calculare, 23, 1.

2. Verbs derived from Adjectives.

falsare, 10, 6.—humiliari, 2, 18, 34, 8; *passim.*—ieiunare, 23, 11; 51, 10; *passim.*—meliorare, 31, 3; 75, 6.—placidare, 43, 12.—salvare, 35, 13; 77, 8.—sequestrare, 37, 22.—taediare, 82, 9.

3. Compound Verbs.

ablactare, 64, 108.—clarificare, 29, 7.—compati, 7, 10; 35, 4; 64, 59; 64, 106.—complantare, 45, 16; 73, 9.—concatenare, 37, 1.—congemiscere, 35, 1; 35, 2; 35, 6; 43, 5.—conglorificare, 35, 4.—

congregare, 32, 5.—consedere, 77, 8.—consepeliri, 64, 11; 71, 10; 73, 9; 82, 7.—deargentare, 26, 3.—depretiare, 46, 13.—deviare, 10, 3; 23, 2; *passim.*—efflorere, 2, 8; 41, 2.—elaqueare, 74, 2.—excommunicare, 5, 24.—fructificare, 69, 2.—glorificare, 28, 4; 46, 11.—honorificare, 64, 47.—impinguare, 64, 80.—incrassare, 65, 3.—insufflare, 45, 11.—interludere, 47, 4.—iustificare, 71, 21; 74, 10; 74, 11; 76, 2.—moestificare, 39, 4.—mortificare, 35, 4; 64, 69.—obfuscare, 40, 32.—obviare, 11, 1; 12, 1; *passim.*—praeseminare, 5, 3.—reaedificare, 41, 1.—sanctificare, 19, 29; 29, 23; *passim.*—subintrare, 74, 10.—superabundare, 74, 8; 74, 11.—superaedificare, 75, 6.—supervestire, 64, 24.—vivificare, 39, 5; 45, 3; *passim.*

C. Foreign Words.

The origin of most of the foreign words in the Letters is Greek and these are for the most part ecclesiastical terms. A few Hebrew words such as *manna, pascha, sabbatum, satan* occur. As in the previous lists, only words not occurring before Tertullian have been included in the following list of foreign words found in the Letters.

abyssus, 30, 1.—anabathmus, 26, 10.—angelus, 6, 19; 15, 8; *passim.*—apostolus, 2, 2; 15, 3; *passim.*—archangelus, 5, 16; 51, 11.—archiater, 5, 8.—azyma, 23, 20; 23, 22.—baptisma,[4] 7, 20; 19, 2; *passim.*—blasphemia, 10, 4.—cathecumenus, 20, 4; 57, 2.—clerus, 13, 3; 64, 70; *passim.*—clericus, 18, 15; 40, 29; 64, 64; *passim.*—collyris, 64, 28.—corus, 44, 8.—didrachmum, 7, 1; 7, 2; 7, 4.—diabolum, 12, 4; 17, 16; 20, 14; *passim.*—diacon, 20, 5; 63, 3; 85, 2.—ecclesiasticus (adj.), 13, 2; 14, 1; 21, 2.—eleemosyna, 64, 16.—enneadecaeteris, 23, 1; 23, 16.—episcopus, 2, 27; 12, 4; 17, 10; *passim.*—evangelista,[5] 2, 2; 29, 7; *passim.*—gazophylacium, 26, 4; 26, 5.—haereticus, 5, 1; 10, 2; 12, 1; *passim.*—haeresis, 19, 2; 10, 4; 40, 26; *passim.*—historiographus, 45, 2.—holocaustum, 68, 3.—idololatres, 10, 9.—labarum, 40, 9.—laicus, 21, 4; 21, 5; 21, 11; 21, 12.—manna, 4, 4; 7, 5; *passim.*—martyr, 22, 1; 40, 7; *passim.*—martyrium, 22, 4; 36, 4; 40, 7; *passim.*—melotis, 15, 9.—monachus, 12, 1; 40, 16; 41, 1; *passim.*—monas, 7, 21.—monasterium, 5, 19; 15, 12; *passim.*—neophytus, 64, 65.—ogdoas, 44, 5; 44, 6.—paranymphus, 19, 18.—pascha, 23, 3; 23, 8; *passim.*—patriarcha, 31, 4;

[4] The form *baptismum* also occurs. Cf. 25, 8; 27, 15; 41, 6; *passim.* For *baptizare,* which occurs frequently, cf. 21, 5; 23, 21; 26, 7; 48, 4; *passim.*

[5] *Evangelizare* is also frequent. Cf. 2, 2; 19, 6; 29, 8; *passim.*

33, 6; 49, 3.—presbyter,[6] 5, 3; 10, 9; 14, 6; *passim*.—prophetia,[7] 41, 2; 44, 7; *passim*.—proselytus, 73, 25; 74, 5.—psalmus, 20, 24; 40, 16.—psalmista, 37, 9.—sabbatum, 26, 7.—satanas, 30, 4; 81, 7.—synagoga, 11, 3; 31, 1; *passim*.—synodus, 13, 4; 14, 3; *passim*.—theoria, 66, 6.—typhus, 67, 5.—zizania, 2, 28.

D. Change of Meaning.

The study of an author's vocabulary reveals among other things his attitude toward adopting words in the new significations which they acquire in the course of the development of language. To all appearances Ambrose welcomed the innovations which tended to increase the usefulness and flexibility of the language. He himself had little need to alter the meaning of words, but when there was need he showed no hesitation.

The following lists are by no means exhaustive. They contain only the more striking of the semantic changes occurring in certain words used in the Letters. The changes occurring in words such as *dominus, angelus, apostolus, sacerdos, caritas,* etc. have been omitted as forming the common stock of all ecclesiastical writers.

a. Substantives.

Among the substantives in the following list several are of special interest as having new meanings assigned to them by Ambrose. *Absolutio* occurs in its classical meaning, its usual ecclesiastical meaning, and acquires a third meaning that of *solving a riddle*. *Designator* used of an usher in a theater, a master of ceremonies, or an umpire in Cicero and Horace, becomes *perpetrator* or *machinator,* a meaning derived perhaps from that of the verb *designare* as used by Terence. *Generatio* is used in its post-classical meaning of *begetting* and also as in the De Officiis, I, 25, of a *generation of men*. *Insinuatio* undergoes the same process as that of the verb *insinuare* and develops the meaning *communication* or *publication*. *Prolapsio* is an *error* or *mistake, relator* an *historian* or *narrator, velamen* has the more specific meaning *wedding veil* although it occurs also in its general meaning of *covering*.

[6] For the hybrid *compresbyter*, cf. 12, 3; 42, 13; 59, 1; 85, 1.
[7] For *prophetare*, cf. 20, 25; 22, 15; 35, 10.

absolutio, *deliverance from sin*, 37, 45; *solving of a riddle*, 19, 16, posceret quaestionis eius absolutionem. (Serv. Rufin. Aug. Heges. etc.)

apices, *a letter*, 62, 2, hic ne Auguste, clementiae tuae apices repererunt. (Juvenc. Sidon. Cod. Just. Ennod. Avit.)

baptisterium, *baptistery*, 20, 4, symbolum . . . in baptisteriis tradebam basilicae. (Prud. Paul. Nol. Aug. Sid. Avit. Ennod. Greg.)

capitulum, *a chapter or section of a writing*, 23, 9, ipsum de paschae celebrandae die capitulum recenseamus; 33, 2; 33, 6; 35, 1. (Tert. Hier. Rufin. Cassian. Greg.)

civitas, *city*, 20, 9, in perniciem totius vergeret civitatis; 20, 26, 39, 3; 57, 9; *passim*. (Quint. Enn. Hier. Aug. Oros. Avit. Greg.)

comes, *occupant of a state office, a count*, 40, 7, ne verbis resistat comiti tuo. 40, 9; 41, 28; 57, 3; *passim*. (Aug. Avit. Papin. dig. Ulp. dig.)

conditio, *mankind*, 72, 4, exclusa de paradiso conditio humana in Adam et Eva. 72, 6. (Tert. Vulg. Hil. Hier.)

connexio, *union*, 77, 13, connexionem fidei spiritusque. (Fest.)

conversatio, *manner of life*, 2, 30, vitae omnis testis, conversationis arbiter. 15, 12; 28, 3; *passim*. (Tert. Hier. Aug.)

copula, *conjugal tie*, 19, 8, quam perniciem sit alienigenae mulieris adscivisse copulam. 6, 3; 6, 15; 19, 26; *passim*. (Aug. Cassian. Ennod. Avit.)

cortina, *curtain*, 20, 20, cortinas regias esse collectas. 20, 22; 20, 24. (Vulg. Prud. Ps. Fulg. Rusp. Greg. Tur.)

deductor, *guide, teacher*, 27, 11, non hominem deductorem sed oracula quaesivit coelestia. 27, 13. (Tert. Ital. Ps. Phoebad.)

designator, *perpetrator*, 19, 19, tradi sibi designatorem tanti flagitii postulaverunt.

dissimulatio, *negligence*, 40, 3, silentii mei dissimulationisque culpa. (Veg. Heges. Aug. Mart. Cap. Cod. Theod. Cassian.)

divisio, *separation*, 28, 2, vides divisiones? nihil in sacerdotibus plebeium requiri. . . . (Just. Vulg. Ennod. Novell.)

divisor, *one who separates*, 66, 7, λόγος enim divisor animarum atque virtutum. (Apul. Hier. Aug. Rufin. Avit.)

elementa, *the natural elements*, 22, 4, non tam elementa materialia quam coelestia merita. 43, 11; 43, 19; 64, 67. (Lact. Hier. Intr. Orig. Cassian. Cl. Mamert. Ennod.)

expressio, *vividness*, 20, 28, denique etiam speciale expressione . . . mandare mihi ausus est. 46, 6. (Aug.)

feria, *week day*, 23, 10, quinta feria. 23, 12. (Tert. Aug. Paul. ex Fest.)

funiculus, *portion*, 6, 3, pro funiculo haereditatis. 19, 9. (Hier. Vulg.),

generatio, *generation of men*, 73, 22, ipse Iudas in hanc generationem venit. 50, 9; 79, 1. (Hier. Vulg. Salv. Cassian. Avit.)

homo, *the body*, 64, 17, ut hominem redimerem meum; *the soul*, 73, 19, interior est homo noster qui est ad imaginem et similitudinem Dei factus. (Aug. Arnob.)

insinuatio, *publication*, 57, 4, insinuationi meae tandem adsensionem detulit. (Cod. Just.)

intentio, *obstinacy*, 64, 1, mihi adscribitur vestra intentio quae affert impedimentum. (Claud. Mamert. Cassian. Ennod. Avit.)

lectus = lĕctio, *text, lesson*, 40, 4, scis enim lectum. 74, 1.

neptis, *niece*, 60, 2, illa huius neptis vocatur. 60, 7; 60, 9. (Spart.)

obsequium, *service*, 58, 7, pro religionis obsequio. 19, 20; 37, 9; 37, 21; 63, 2. (Liv. Vulg. Salv. Claud. Mamert. Avit. Cassian. Ennod.)

observantia, *observance of religious duties*, 57, 6, gentilis observantiae viris. 58, 4; 73, 3; 78, 5. (Vulg. Cod. Th. Aug. Rufin. Avit.)

obtutus, *sight, vision*, 29, 16, ut illuminatum in agnitione Dei habeat obtutum. 29, 2; 58, 10. (Ennod. Avit.)

prolapsio, *error, mistake*, 37, 20, a malitia prolapsiones. 40, 5.

proximus, *one's neighbor*, 2, 11, fraudet proximum suum. 2, 13; 64, 43; 64, 83; 67, 1; 67, 7. (Vulg. Hier. Aug.)

quadragesima, *season of Lent*, 2, 27, diebus ingruentibus quadragesimae. (Hier. Aug.)

relator, *narrator*, 12, 1, quis est qui putet se gratiarum vestrarum fore idoneum relatorem. (Fortunat. Greg. Sid.)

successio, *race, offspring*, 74, 8, nexuerant omnem propriae seriem successionis. (Lact. Avit. Oros. Cassiod.)

transmissio, *payment of taxes*, 7, 16, sortem ex sorte, id est transmissionis deputari. (Cassiod.)

velamen, *wedding veil*, 19, 7, nam cum ipsum coniugium velamine sacerdotali, et benedictione sanctificare oporteat.

veteranus, *one who has the wisdom of experience*, 15, 3, emigravit a nobis veteranus. 44, 12.

b. Adjectives.

aereus, *fleeting, vain*, 37, 23, ut potestates aereas in Christo triumpharet. (Arnob.)

elevatus, *elated, puffed up*, 2, 23, neque adversis fractus est, neque elevatus secundis. (Hier.)

incompositus, *simple*, 82, 8, Trinitas itaque incompositae naturae corrumpi non potest, quia Deus unum et simplex, et incompositum est, quidquid est. (Boeth.)

iunior, *opposed to senior*, 55, 1, iuniorem filium. 55, 3; 64, 100; *passim*.

pacificus, *pacified*, 5, 1, pacifici ad te revertantur. 30, 15. (Greg.)

senior, *senex*, 82, 11, rex ille senior et stultus. 53, 3. (Apul. Hier.)

c. Verbs.

abiurare, *to spurn, reject*, 2, 18, ad veritatem abiurant. 2, 20. (Apul. Hil. Symm. Aug.)

absolvere, *to solve*, 19, 15, absolventibus pollicens praemium. (Sulp. Sev.) *to absolve from sin*, 37, 45; *passim*. (Eccl.)

adserere, *to assert, affirm*, 5, 18, ita . . . dici adserat. 21, 2; 60, 4; *passim*. (Apul. Tert. Aur. Vict. Spart. Hier. Aug. etc.)

adstruere, *to affirm*, 5, 14, non adstruo, nec verum arbitror. 40, 6; 64, 15; 78, 11. (Avit. Jul.-Vict. Macr. Mart.-Cap. Greg. Isid.)

confundere = *pudore affici* or *pudore confundi*, 57, 4, in conspectu regis loqui non confundebar. 58, 4. (Sulp. Sev. Hier. Vulg.)

deferre, *to pay deference to*, 40, 28, recte ego et deferendum Deo. 57, 12; 63, 2; 64, 107. (Vulg. Heges. Hier. Cod. Th. Avit.)

deflare, *to utter, report*, 47, 2, ut non tam deflare aliquid videamur. 50, 16. (Auson.)

deputare, *to impute, assign to divine favor*, 19, 24, victoriam Deo deputabat. 44, 1; 44, 13; 57, 10. (Tert. Hier. Aug. Vulg. Cassian. Sid. Ennod. Avit.)

dirigere, *to send*, 24, 6, quem direxisti ut . . . rogaret. 3, 1; 30, 12; 85, 1. (Capitol. Hier. Aug. Avit. Cassian. Ennod.)

discutere, *to discuss, investigate*, 10, 4, principium ipsum obortae discussimus quaestionis. 14, 5; 38, 4; 68, 2; 70, 2. (Vulg. Tert. Hier. Sidon. Claud.-Mamert. Avit. etc.)

illuminare, *to give sight to*, 26, 6, illuminabat caecos. 22, 17; 29, 16; 81, 3. (Cyp.)

inequitare, *to insult*, 10, 10, patriae . . . inequitavit. 71, 21. (Macr. Arnob. Heges.)

insinuare, *to make known*, 5, 21, insinuavi sanctae sorori quod peteres. 19, 11; 24, 1; 36, 1; 43, 1. (Dig. Rutil. Aug. Hier. Avit. Spart. Cassian. Claud.-Mamert. Ennod.)

intendere, *to comprehend*, 58, 12, ille enim corporalibus non intendebat sed spiritalibus. (Hier. Vict. Vit.)

peregrinari, *to be absent from*, 29, 13, peregrinabatur a corpore. 34, 4. (Vulg.)

praeiudicare, *to cause harm to*, 37, 13, nihil ergo praeiudicat pecunia. (Tert. Hier. Jurisc. Avit.)

praevidere, *to provide*, 34, 5, anima praevideat rependenda sibi merita. (Amm.)

refrigerare, *to comfort, refresh*, 41, 20, ut spiritali ipsos oleo refrigeraret. 41, 23; 53, 3; 64, 69. (Hier. Vulg.)

repraesentare, *to take the place of*, 15, 11, hunc nobis quis poterit representare. (Greg.)

reputare, *to impute*, 42, 10, ne in istis illud ieiunium reputetur. 79, 1. (Tert. Vulg. Hier. Cassian. Avit.)

suscitare, *to raise from the dead*, 72, 6, ibi mortuus suscitatur. 77, 7. (Avit.)

II. *Special (Religious Terms)*.

Although a consideration of the words which form the strictly Christian element of Ambrose's vocabulary in the Letters involves

the repetition of some of the words cited in previous sections as original, recent, or foreign, it seems worth while even at the risk of repeating, to attempt to give a general view of the language in which Ambrose describes and explains the Faith, its doctrine and discipline, since by the Fourth century the language had become adjusted to the Faith and the Christian vocabulary had acquired many features which it has retained even to the present day.

1. God, His Relations with Creatures, His Work, etc.

Only ten of the ninety-one Letters contain no reference to God, who is *Deus,* 1, 5; *Dominus, Deus,* 64, 1; *Deus omnipotens Pater Domini nostri Jesu Christi,* 1, 8; *Pater,* 1, 5; *Dominus,* 1, 3; *Deus Omnipotens Pater,* 11, 6; *Dominus noster et Deus,* 2, 12; *auctor bonorum,* 74, 5; *noster arbiter,* 1, 2; *coelestis arbiter,* 6, 8; *immortalis Deus,* 37, 29; *creator aeternus,* 34, 7; *creator omnium,* 34, 8; *creator et conditor,* 74, 5; *Deus creator,* 74, 2; *auctor nostrae salutis,* 45, 9; *hominis auctor Deus,* 45, 16; the abstract terms *divinitas,* 29, 9; *maiestas,* 48, 4; *divina praesentia,* 41, 28; *divinum auxilium,* 62, 3; *coeleste auxilium,* 62, 1; *coelestis protectio,* 50, 13, are frequent. The work of God the Father is referred to as *constitutio mundi,* 43, 8; *opus mundanum,* 43, 8; *creare,* 42, 2; *creatura* (creation), 34, 3; *mundum creare,* 45, 16; *figurare hominem,* 81, 6.

The second Person of the Blessed Trinity is very frequently *Jesus Christus unigenitus Dei filius,* 43, 15; *filius coaeternus Patri,* 48, 4; *summus sacerdos,* 64, 47; *salvator,* 25, 4; *redemtor,* 42, 6; *filius Dei,* 7, 18; *Verbum Dei,* 7, 19; *advocatus noster Jesus,* 36, 5; *auctor salutis hominum,* 23, 11; *salus mundi,* 64, 33. Christ's work is designated by *redemptio,* 23, 22; *redimere,* 22, 13; *hominem salvum facere,* 48, 5; *hominem redimere,* 42, 4; *peccata portare,* 46, 12; *peccata tollere,* 46, 12; the principal mysteries of His life are referred to as *susceptio carnis,* 10, 7; *carnem suscipere,* 42, 12; *passio,* 8, 5; *sacramentum nostrae salutis,* 10, 7; *crucifigere,* 31, 3; *resurrectio,* 23, 1.

The third Person of the Blessed Trinity is *Spiritus,* 1, 7; more often *Spiritus sanctus,* 1, 8; *divinus Spiritus,* 21, 4; *Spiritus Dei,* 2, 2; the means by which He communicates with men are *eloquium coeleste,* 26, 6; *eloquium Legis,* 29, 4; *eloquium prophetarum,* 30,

10; *scriptura*, 2, 4; *scriptura divina*, 2, 3; *scripturae coelestes*, 38, 9; *scripturae sanctae*, 22, 3; *oraculum coeleste*, 7, 1; *oraculum divinum*, 9, 10; *oraculum Spiritus Sancti*, 20, 20; *prophetici carminis oracula*, 22, 15; *oracula Christi*, 42, 5; *sermo divinus*, 7, 5; *sermo coelestis*, 30, 9; *esca coelestis*, 7, 5; *Verbum Dei*, 8, 7; *coeleste alimentum*, 31, 3; *adspiratio divina*, 50, 4; *revelatio*, 34, 2; *revelare*, 44, 1; *inspirare*, 8, 14; *infusio Spiritus Dei*, 45, 3; *infusio divinae sapientiae*, 65, 2; *vocatio*, 29, 16; *coelestis vocatio*, 64, 48.

In referring to Holy Scripture Ambrose sometimes uses *Scripturae* alone: 2, 4; 5, 10; but *Scriptura divina* is his usual term. The Old Testament is very often *Lex*, 2, 30; 26, 2; *vetus Testamentum* also occurs and *vetus historia*, 38, 8. *Lectio* is also a favorite word; *lectio divina*, 6, 2; *lectio prophetica*, 41, 5; *Evangelii lectio*, 41, 5; *lectio sacra*, 64, 10. Special passages of Holy Scripture are referred to as *in Corinthiis*, 64, 37; *in Matthaeo*, 71, 11; *in Iudicum libro*, 71, 15; *in Canticis canticorum*, 41, 18; *in actibus Apostolorum*, 46, 4; *in Evangelio*, 29, 16; *in libro Evangelii*, 26, 2, etc.

The Holy Trinity is referred to as *venerabilis Trinitas*, 44, 3; *aeterna Trinitas*, 44, 3; *Trinitas unius substantiae, maiestatis, divinitatis*, 48, 4; the word *unitas* is also frequent in connection with the Trinity: *unitas potestatis*, 10, 7;[8] the word *substantia* is frequent: *character substantiae*, 29, 8, and *divina substantia*, 29, 11, in referring to Christ; *coelestis substantia*, 34, 1; 43, 15, to the soul of man.

God's law is *lex divina*, 7, 8; *lex sacra*, 29, 4; *lex aeterna*, 67, 5; His commandments and instructions are *mandata coelestia*, 20, 17; *mandata Dei*, 38, 6; and *salutare praeceptum*, 2, 7; 64, 15.

Miracles are referred to as *miracula*, 22, 9; *signa*, 8, 8; *mira*, 15, 7; mysteries as *mysteria*, 30, 2, usually with a descriptive epithet: *magna mysteria*, 7, 18; *divina mysteria*, 16, 4; *sacra mysteria*, 18, 34.

2. Worship, Sacraments, Prayer, Ceremonies, Festivals.

The word *cultus*, 18, 3; 57, 2, is used only with reference to pagan worship, but note *colere Deum*, 28, 4. The principal act of

[8] Cf. Serm. Aux. 32, unitas Trinitatis.

worship, the holy sacrifice of the Mass is *oblatio,* 20, 5; *oblationem celebrare,* 62, 4; *celebritas,* 62, 5; *sacrificium instaurare,* 20, 15; *sacrificium offerre,* 51, 13; and sometimes *offerre* alone, 20, 5; 22, 13. *Missam facere,* 20, 4, is original.

Oratio and *orare* are the normal words for prayer; *votum,* 12, 2, is also frequent. Other references are *psalmos dicere,* 20, 24; *Deo praeconium deferre,* 22, 4; *psalmos canere,* 40, 16; and *hymnis personare,* 64, 82.

The sacrament most frequently mentioned is that of Baptism, which is usually *baptismum* or *baptisma,* 7, 20; 21, 5; occasionally *ablutio,* 64, 62; *abluere,* 64, 63; *initiare,* 63, 6; *lavacrum,* 64, 63; and *mysteria regenerationis,* 44, 5. The Holy Eucharist is referred to as *communio sacramentorum coelestium,* 25, 2; and *communio,* 25, 2; *communionis osculo,* 41, 15; *sacramentorum participatio,* 80, 4; and *hoc sacramentum,* 80, 4. Of the appearances *bucella* is used once, 81, 7; *panis Christi,* 71, 13; and *panis coelestis,* 71, 13, several times. The language with regard to Penance and the remission of sin is *confessio,* 37, 45; *confiteri,* 37, 45; *peccatum fateri;* 37, 45, *peccata remittere,* 26, 11, *delicta remittere,* 41, 6. *Peccata donare,* 41, 10, *peccata concedere,* 41, 11, are variants of the usual expression *peccata dimittere,* 37, 45; 41, 8; *remissio peccatorum,* 4, 4, is also used rather frequently. *Satisfactio,* 2, 29, and *satisfacere,* 71, 21, occur occasionally in this connection, as also *poenitentiam deferre,* 51, 11; but the favorites seem to be *poenitentiam gerere,* 25, 8, and *poenitentiam agere,* 36, 5. Note also *in cilicio agere poenitentiam,*[9] 31, 3. The festivals of the Church mentioned in the Letters are, *dies resurrectionis,* 23, 11; *dies novae salutis,* 44, 6; *dies passionis,* 23, 11; Sunday is referred to usually as *dies Dominica,* 23, 21; the season of Lent is *quadragesima,* 2, 27; Holy Week *sanctae dies hebdomadis ultimae,* 20, 6; *celebritas paschae* and *celebrare pascha* are frequent in Letter 23.

3. The Church and Its Members, Clergy and Laity.

The word *ecclesia* is used of the universal Church, 1, 2, of a local Church, 20, 1, and also to designate a place of worship,[10] 12, 3;

[9] Cf. *luctu,* 43, 6, of moral struggle; *conversio,* 71, 2, of moral change; *compungere male conscium,* 2, 5, of the stings of conscience. *Laqueum* is also frequently used for sin, a moral snare, *impedimentum,* 2, 16, occasionally. *Tentatio* is frequent, 20, 15; 51, 11.

[10] The Greek word *basilica* occurs frequently in Letters, 20, 22, and 40.

20, 9. Local Churches are also referred to as *Mediolanensis Ecclesia,* 11, 3; *ecclesia Alexandrina,* 12, 4; *ecclesiae occidentales et ecclesiae orientales,* 14, 1; *ecclesiae Africanae et Gallicanae,* 12, 6. *Romana ecclesia,* 11, 4; 42, 5, means the universal Church. *Ecclesia catholica,* 10, 12, *ecclesia supra apostolicam aedificata petram,* 2, 1, are also frequent for the universal Church. The word *ecclesia* is often paraphrased by *domum Dei,* 20, 19, *templum Dei,* 20, 2. Note also *ad matrem Ecclesiam,* 63, 3, and *communio fidelium,* 10, 12.

The lay members of the Church are *plebs,* 2, 5; *plebs sancta,* 22, 10; *plebs fidelis,* 40, 18; *plebs sacra,* 41, 23; *plebs Domini,* 2, 16; *populus,* 13, 3; *populus Christianus,* 40, 19; *populus Christi,* 40, 20; *populus Dei,* 21, 4; *laicus,* 21, 4; *servulus Dei,* 2, 8; *servi Domini,* 29, 23.

The members of the hierarchy are referred to as follows: the Pope, *sanctus Damasus Romanae Ecclesiae sacerdos,* 17, 10; *sanctum fratrem nostrum Romanae sacerdotem Ecclesiae,* 56, 7; *Romanae Ecclesiae antistes,* 13, 7; a bishop is most frequently *sacerdos,* 1, 1; 14, 3; although *episcopus,* 10, 1, is also very frequent. Ambrose's colleagues in the episcopacy are usually *fratres,* 56, 2, and *consacerdotes,* 5, 1; priests are *clerici,* 18, 15; *presbyteri,* 5, 3, but the term *clerici* is sometimes restricted to deacons and subdeacons as in 64, 64. The word *diacon* also occurs. *Clerus* seems to be used of the clergy in general, 13, 3; 64, 70. The episcopal office is normally *sacerdotium,* 2, 1, less preference being given to *episcopatus,* 13, 3; 21, 8. Meetings of the bishops and clergy are designated by the terms, *synodus, concilium,* and *conventus,* and the latter term seems to be reserved for meetings of local bishops. Cf. 13, 4, *in Synodo ea, quae totius orbis episcopis videbatur praescripta;* 23, 1, *ad synodum Nicaenam;* 5, 20, *subtraxerunt se episcoporum conventui;* 10, 9, *sacerdotale concilium.*

The appointment of bishops and priests is usually referred to as *ordinatio,* 13, 6; *ordinare,* 2, 27; in 4, 6, and 10, 10, the word seems to refer to the ordination of priests.[11] *Superordinatio,* 12, 5, is the choice of a bishop's successor.

[11] *manuum impositio,* 4, 6; 71, 25, is used of the ceremonies of ordination or consecration, *consecrare,* in 64, 59. But in Letter, 22, 2, *manuum impositio* refers to the application of a relic, as also *manus imponere* in 22, 21; 22, 22.

A priest is also *minister vitae aeternae,* 15, 3; *minister Dei,* 18, 15; *minister Ecclesiae,* 40, 29. His office is sometimes referred to as *ministerium,* 18, 14; one of his duties is *praedicatio,* 2, 2; *praedicare,* 3, 7. *Sermo,* 2, 3; 22, 2, is the ordinary term for religious discourse; occasionally *tractatus,* 2, 7, and *alloquium,* 2, 7, are found.

The members of the regular clergy are *monachi,* 12, 1, and their dwelling places *monasteria,* 5, 19. Their rules are referred to as *instituta,* 64, 66.[12]

4. The Faith, Persecution, Denial, etc.

The Christian religion as a system of belief is *fides,* 2, 28; very frequently *catholica fides,* 56, 2; *vera fides,* 21, 4; *sacrosancta Apostolorum fides,* 11, 4. *Religio* is sometimes used in the same sense: *sacrosancta religio,* 58, 3; *divina religio,* 17, 16; *religio,* 18, 11. The summary of what a Christian believes is *symbolum,* 22, 4; *symbolum Apostolorum,* 42, 5. The profession of one's belief is usually *confessio,* 21, 14, but *professio* is used in 48, 4. Those who apostatize are *praevaricatores,* 40, 6; *praevaricari,* 40, 21; to deny one's faith is usually *negare,* 81, 7; *confiteri* is used most frequently with *Christum,* 37, 44; 72, 9. Those who bear witness to and suffer for the Faith are *confessores,* 64, 2, and *martyres,* 22, 1.

The faithful as opposed to the unfaithful are designated by *fideles,* 12, 3; *Christiani,* 10, 4; and *catholici,* 12, 1; unbelievers and the unfaithful are *nationes,* 72, 5; *populus gentium,* 18, 19; *secta gentilium,* 18, 2; *alienigenae,* 19, 7; and *haeretici,* 5, 1. The words for heresy are *perfidia,* 2, 28; *infidelitas,* 64, 58; *haeresis,* 9, 2; the word *opinio,* 2, 29; 18, 31, is used of heretical belief. Paganism is *gentilitium,* 18, 41; *gentilitas,* 57, 9; *superstitio,* 18, 41.[13]

Those who persecute the Church are *persecutores,* 2, 5, their work *persecutio, persequi,* 12, 1; 20, 7; 41, 25.

[12] A Church regulation is *ordo ecclesiasticus,* 13, 2; 21, 2; a decree of a Church Council, *decretum,* 11, 1.

[13] Note also *doctrina,* 4, 7; *doctrina Christi,* 4, 4; *doctrina pia,* 23, 22; *legis spiritalis dogmata,* 77, 9, of Christian teaching, and *mala doctrina,* 2, 28, and *dogma novum,* 14, 4, of heretical teaching.

5. Virtue, Sin, Heaven, etc.

The general terms for virtue are *disciplina,* 28, 4, and *virtus,* 37, 20. *Caritas,* 29, 16, is the usual word for Christian charity or love, *pietas,* 24, 2, *devotio,* 17, 2,[14] and *misericordia,* 7, 3, sometimes being used in the same sense. Christian hope is *spes,* 2, 10, *aeterna spes,* 49, 3, etc. Occasionally *subiectio,* 10, 7, is used for humility, but *humilitas,* 2, 18, is the normal word. Christian self-denial and restraint are *temperantia,* 64, 32, *sobrietas,* 2, 15, and *continentia,* 27, 3. Other words used with special Christian signification are *modestia,* 38, 4; *simplicitas,* 38, 4; *patientia,* 20, 14; *abstinentia,* 64, 113; *frugalitas,* 64, 7; *obeditio,* 72, 6. *Castimonia,* 64, 8, *castitas,* 72, 20, are frequent; *pudicitia,* 64, 36, is used only occasionally.

The general term for all that is evil as opposed to God is *iniquitas,* 2, 16.[15] *Fragilitas,* 2, 8, is frequently used of moral weakness as in other late writers. Opposed to *humilitas* is *arrogantia,* 19, 24, and *exaltatio,* 64, 66; to *obeditio* is opposed *inobedientia,* 2, 18; *zelus,* 32, 2; 40, 5, is used of praiseworthy and ill-regulated zeal. Frequent mention is made of the vice of avarice, which is *avaritia,* 2, 15, and its consequent train of vices, *libido, cupiditas, incontinentia, voluptas,* and *concupiscentia.*

The reward of a life well spent is heaven which is variously paraphrased in the Letters: *regnum coelorum,* 39, 6, *civitas superior Hierusalem,* 64, 104, *civitas aeterna Hierusalem,* 15, 4, *superiora,* 15, 4, *coeleste domicilium,* 64, 69, *sublimes sedes aetheriae,* 38, 7; *vita aeterna,* 2, 13, is very frequent as also *bravium,* 7, 11, in the same sense. *Sancti,* 29, 4, is frequently used for the just on earth, only occasionally for the inhabitants of heaven, 18, 31; 22, 20. The titles of the Mother of God are *sancta Maria,* 41, 18, *beata Maria,* 42, 6, *virgo Maria,* 64, 49, *virgo immaculata,* 42, 4, *aula regalis,* 64, 110, and *porta iustitiae,* 42, 6.

[14] Note also *devotio,* 17, 2; in the sense of *zeal, devotion.*

[15] The normal word for the devil in the Letters is *daemon,* 22, 16; the other terms used are *diabolus,* 64, 15, *iniquus,* 20, 15, *adversarius,* 82, 12; *inimicus,* 81, 2, and *contrarius,* 324.

CHAPTER II.

The Rhetoric.

Ambrose has certain ideals for himself and his clergy in the matter of written and spoken address: *Tractatus quoque de doctrina fidei . . . nobis et arripiendus est, et prout possumus, prosequendus, neque nimium prolixus, neque cito interruptus; ne vel fastidium derelinquat vel desidiam prodat atque incuriam. Oratio pura, simplex, dilucida, atque manifesta, plena gravitatis et ponderis: non affectata elegantia, sed non intermissa gratia.*[1] With Sabinus the reliable, straightforward censor of his writings he pleads: *Adsume igitur benevolenti animo, aurem versutiae, et pertracta omnia, sermones vellica si in iis non forenses blanditiae et suasoria verba, sed fidei sinceritas est et confessionis sobrietas. Notam ad verbum dubii ponderis, et fallacis staterae* etc.[2]

To read these remarks and then note the excessive use of ornament in the Letters seems at first sight a contradiction between theory and practice. But the style of Ambrose must be judged in the Fourth century atmosphere of an extreme fondness for devices of rhetoric which, good in themselves, were over-worked by authors whose only appeal to a degenerate taste lay in the form rather than in the substance of what they wrote. The Christian writers as a result of the academic training of the period have full command of rhetorical devices and we can scarcely find fault with them for expressing their thoughts in the elegant, riotous prose of the day. But withal, their writings have little of the "sounding

[1] De Officiis I, 101. We must take up the discussion of matters of faith and go into it as far as we can, without speaking at too great length, or breaking off suddenly, lest our discourse either leave a feeling of aversion, or betray negligence and carelessness. The address should be plain, simple, clear, and lucid, full of dignity and meaning, not characterized by studied elegance, yet not without attractiveness.

[2] Letter 48, 3. Add, therefore, to a kindly mind a keen ear, and examine all things thoroughly, question the language if there be in it not eloquent charm and persuasive words, but a sincerity of faith and a modesty of belief. Make note of a word of doubtful meaning, and one that does not ring true, etc.

brass" and the empty "art for art's sake," because Christianity with its new and varied themes offered them plenty of substance. However wearisome their highly-figured style becomes, we are nearly always conscious of an earnestness of purpose beneath the rhetorical display.

Ambrose uses almost all the figures dear to a sophistic age, some in excess, others with great moderation. His style leaves much to be desired as regards originality, spontaneity, and variety, but the absence of the latter quality, the mechanical, wearisome balancing of clauses, is an aid to the understanding of many passages that would otherwise be obscure.

In the following sections an attempt has been made to outline the general characteristics of the style of Ambrose as revealed by his Letters.

Figures of Imagery.

The Metaphor.

Ambrose delights in metaphorical language and at times goes to great excess in its use. The metaphors in the Letters on the whole serve a real purpose, but they often tend to confuse rather than enlighten the reader, especially when heaped one upon another in rapid succession as in Letter 2, 1-9.

From among many metaphors in the Letters, the following have been chosen as illustrative of its use and abuse.

Ambrose likes the Grecism *sermonem caedere,* 36, 1; 37, 1; 49, 1; 67, 1; and *excubiae,* 1, 1; 12, 2; 18, 14; 42, 1, for the "watches of prayer." Other short and telling metaphors are *muris fidei, gratiae, et sanctitatis: quem toties ingruentibus Gothorum catervis, nequaquam tamen potuerunt barbarica penetrare tela, expugnare multarum gentium bellicus furor?* 15, 5; *veteranus Christi Jesu,* 15, 3; *signiferum furoris sui,* 11, 5; *amictum humilitatis, indumentum pudoris,* 28, 3; *grex diversarum virtutum,* 27, 15; *ictu mortis,* 72, 9; *exuvias erroris,* 68, 5; *flagellum linguae,* 43, 16. The following are a few of the more prolonged type of which Ambrose is fond.

2, 1, suscepisti munus sacerdotii et in puppe Ecclesiae sedens, navim adversus fluctus gubernas. Tene clavum fidei, ut te graves

huius saeculi turbare non possint procellae.—2, 3, mare est Scriptura divina habens in se sensus profundos et altitudinem, etc.—2, 28, Habes illic Illyrios de mala doctrina Arrianorum, cave eorum zizania: non appropinquent fidelibus, non serpant adulterina semina . . . difficile quidem imbuti animi infidelitatis venenis abolere possunt impietatis suae glutinum; si tamen in iis virus infaustum inoleverit, nec facile iis credendum putes.

44, 11, Quid igitur opus est ut explorem ortus signorum atque obitus, quorum ad exortum duris inaratae vomeribus findantur navales, vel ad occasum laeta messis recumbat? Una mihi stella abundat pro omnibus, stella splendida et mutatina: cuius ad exortum seminata est non frugum, sed martyrum seges; quando Rachel ploravit filios suos, ut lacrymis ablutos suis, pro Christo offerret infantulos. Cuius stellae obitus non cremiorum insensibilium, sed spirantium defunctorum triumphales manipulos de tumulis resuscitavit.

41, 11, omnes unum corpus Christi sumus, cui caput Deus, membra autem nos sumus: alii fortasse oculi, ut prophetae: dentes, ut apostoli, qui Evangelicae praedicationis cibum nostris infudere pectoribus; . . . Sunt et manus eius illi, qui videntur exsecutores bonorum operum. Sunt et venter eius, qui vires alimoniae pauperibus largiuntur. Sunt ergo et pedes eius aliqui: atque utinam merear eius esse calcaneum! Cf. also 22, 7; 23, 22; 27, 13; 29, 22; 68, 6; 67, 9; 73, 12; 75, 8; *passim*.

The Comparison.

Ambrose is not so lavish in his use of comparison as of metaphor, and does not often go to extravagant lengths in the development of this figure. From numerous comparisons the following have been chosen as typical of the range of comparision in the Letters of Ambrose:

Of a holy bishop: *venit enim tamquam David ad pacem populi reformandam. Venit tamquam illa navis aurum secum intelligibile vehens, et ligna cedrina, et illas columbae pennas deargentatas, quibus medias inter sortes somno pacis et tranquilitatis sopore dormivit,* 16, 3. Of the pastoral flock: *Veniant quoque sicut naves Tharsis, quae accipiant frumentum, quod Salomon verus impertivit viginti mensuras tritici,* 16, 6. *Athanasii, qui quasi columen fidei*

fuit, 14, 7. Of the foolish man: *corporalibus se implicavit negotiis, et devoravit viscera sua, sicut mors praevalens, et ideo non inveniet vitam aeternam,* 58, 8. Of the Jews: *Sequebantur enim divinarum lectionum quaedam velut arborum folia non fructum; qui vivebant in umbra Legis, et solem iustitiae videre non poterant,* 26, 15. Of the Manicheans: *omnes qui illos viderunt quasi quaedam contagia refugerunt,* 42, 13. In the following passage Ambrose develops his thought by means of several comparisons: *Quid igitur nobis cum istius saeculi via, in qua est tentatio; immo ipsa vita hominis tentatio est, et exsilior quam sermo fabularum, habitare in luteis domibus, dies et noctes in lucris ponere, et de lucris semper cogitare, et sicut mercenarios diurnam mercedem quaerere, atque, ut cicadas aiunt aura quadam pasci cupiditatum? vere sicut cicadas, quia de die in diem vivunt, quaesti rumpuntur suo. Quid enim aliud sunt homines nullius, ponderis, nullius disciplinae nisi ut videantur sicut cicadae, ad mortem nati diurnam, strepentes magis quam loquentes? Qui sub ardore ferventium cupiditatum se mulceant cantu sibi noxio, statimque occidant, nullum fructum ferentes, nihil habentes gratiae. Horum igitur viae noxiae tortuosaeque serpentium, qui venenato lapsu corporis sese trahunt, atque in spiram nequitiae sese colligunt, et erigere non queunt ad coelestia,* 28, 5. Cf. also 37, 40; 41, 4; 43, 4; 64, 60; 64, 78; 65, 4; 75, 3; 77, 14; *passim.*

Metonymy.

Metonymy in the Letters is not frequent.

Cf. 6, 7, *frequentioribus provocabat poculis;* 19, 27, *inter pocula;* 20, 9, *offerebam iugulum meum;* 25, 4, *descriptum est in Hieremia propheta;* 40, 19, *ut captiva videant colla plebis fidelis;* 64, 63, *culpa enim lavacro, non lex solvitur.* Cf. also 17, 16; 18, 7; 51, 3; 64, 29; 64, 62; 73, 11.

Figures of Amplification.

Redundancy is not a marked characteristic of Ambrose's style in the Letters. *Pleonasm* appears in several varieties, the co-ordination of synonymous verbs: 5, 1, *eiecti et eliminati forent;* 2, 13, *exsiliat atque evadat;* 5, 19, *sibi congruere et convenire;* 2, 11; 30, 10; 19, 24; 37, 13; *passim;* of synonymous nouns: 7, 14, *ad limen et ostium suum;* 9, 2, *adversarii et inimici Dei;* 18, 36, *in*

orbe quodam atque circuitu; of synonymous substantive and adjective: 19, 6, *convenientis concordiae;* 19, 13, *aequalitas par;* 11, 6, *iugi continuatione;* 13, 8, *concordantemque consensum.* The following *figura etymologica* also occur: 5, 17, *dolore doluisse;* 39, 1; 53, 2.—6, 14, *fleverunt fletum;* 6, 15, *morte moreretur;* 16, 5, *vitam vivere;* 57, 2, *ageretur agon;* 64, 5, *operemini opus.*

For *arsis* and *thesis* of the negative-positive type cf. 15, 6, *non gladiis sed orationibus; non telis sed meritis;* 15, 8, *nec commotione aeris: sed in voluntate et placiditate Dei nostri;* cf. also 33, 6; 37, 11; 42, 10; *passim;* of the positive-negative type: 18, 34, *iussit auferri, non iussit reponi. Illud auctoritatem facti habet, hoc praecepti non habet;* 34, 1, *quod ipsum se movet, et non movetur ab alio;* cf. also 35, 8; 42, 4; 45, 15; 49, 5; *passim.*

Figures of Repetition.

Of the figures of repetition Ambrose shows an excessive fondness for *epanaphora.* There are over three hundred and fifty examples in the Letters, with repetitions ranging from one to eleven, two, three, and four being the normal number. Sentence *epanaphora* as well as that of clause and phrase is frequent.

Cf. 2, 3, sunt ergo et fluvii dulces atque perspicui, sunt et fontes nivei, qui saliant in vitam aeternam: sunt et sermones boni sicut favi mellis. . . . Habes quod primum, habes quod secundum, habes quod postremum; 2, 15, nam et sine integumento in hoc mundo nascimur, et sine viatico discedimus, sine haereditate sepilimur; 4, 4, Ubi enim Christus, ibi omnia, ibi doctrina eius, ibi peccatorum remissio, ibi gratia, ibi separatio mortuorum et viventium. Cf. also 5, 1; 5, 12; 8, 4; 10, 8; 11, 5; *passim.*

Antistrophe is by no means as frequent as its opposite *epanaphora.* On the whole Ambrose uses this figure to advantage.

Cf. 2, 26, impendit pro illis sanguinem suum, effundit illis spiritum suum, offert illis regnum suum; 17, 14, vox enim tua, manus tua: et subscriptio tua, opus est tuum; 27, 8, quia sicut adhaerens sancto sanctus eris, ita cum perverso perversus eris; 64, 85, Aut quid est iuste vivere, nisi cum tranquilitate vivere? Cf. also 37, 43; 64, 53; 64, 60; 64, 85; 72, 7; 78, 11; *passim.*

Anastrophe, although comparatively rare in the Letters, is effectively used. It occurs about thirty times.

Cf. 7, 2, redemtio autem animae, fides: fides ergo drachma; 27, 17, quia post tribulationes patientia, patientia autem probationem operatur; 29, 21, non revertatur retro. Retro luxuria, retro impuritas est; 74, 6, universorum itaque culpa operata est subiectionem, subiectio humilitatem, humilitas obedientiam. Cf. also 33, 4; 73, 22; 74, 9; 76, 5; 81, 9; *passim.*

Anadiplosis is used about twenty-five times in the Letters, the repetition usually being emphasized by adding the word *inquam.* Cf. 1, 1, non mihi affectus defuit . . . non, inquam, mihi affectus defuit; 18, 33, hauriant, inquit, hauriant; 21, 4, in causa fidei, inquam, fidei. Cf. also 29, 12; 30, 12; 50, 16; 64, 42; 65, 1; 65, 2; *passim.*

Of the fifteen examples of *kuklos* found in the Letters only five are perfect.

Cf. 20, 14, rogamus, Auguste, non pugnamus: non timemus, sed rogamus; 76, 4, habent nomen haeredi, usum non habent; 79, 1, deseramus umbram, solem sequuti: ritus Iudaicos deseramus. Cf. also 15, 11; 21, 4; 33, 4; 43, 14; 50, 3; 68, 5; *passim.*

Figures of Sound.

Over two hundred examples of *paranomasia,* one hundred of *polyptoton,* and twenty-five of *parachesis,* show at least the force of habit resulting from thoroughness of training in rhetorical arts. Many of the examples are such as reveal Ambrose deliberately playing with his words for greater effect, and yet a general survey of the Letters does not leave the impression of great excess in this matter.

The following have been chosen as representative examples of Ambrose's usage:

Paranomasia:[3] 2, 14, ad *iudicium* peccata *propendunt,* aut bene gesta peccatis *praeponderant.* Vae mihi, si *praecedant* flagitia, et ad portis *praeiudicium* lethali vergant *pondere;* 7, 10, deponit *passionem,* sumit autem bonam *compassionem,* ut *compatiatur* Christo; 15, 5, aetate *supparem,* non *imparem* spiritu; 64, 109, et hoc eius *testamentum* signabat Iohannes, dignus tanto *testatore testis.*

[3] Note also the play on the proper names Paternus (60, 1), Laetus (83, 12), and Priscus (88).

Parachesis: 18, 32, *donatur* non *dominantur, legionum* gratia non *religionum* potentia; 49, 1, nemo *interpellat,* nemo *interpolat;* 64, 19, bonum ergo *sobrietas,* quia peccatum *ebrietas* est; 64, 31, ut sit in te *sobrietatis ebrietas;* 64, 107, *indigna* est *coniugio* quae *digna* est *iurgio.*

Polyptoton: 2, 19, si magis mores commendarent statum, quam status mores; 22, 8, anima animae, vita vitae, resurrectio resurrectioni: . . . caro carni; 35, 11, quia sanctior omnibus fructibus, qui etiam caeteros consortii sui fructus sanctificaverit; ipse etiam initium eorum qui ad imaginem, quasi imago invisibilis Dei.

Ambrose shows good taste in regard to the devices of *alliteration* and *assonance,* seldom allowing his use of these ornaments of style to lapse into the unrestrained rhythms of the genuine sophist. In the matter of alliteration he attains his effects by using a variety of two-fold similar sounds in the same sentence.

Cf. 6, 9, verecundia vultum . . . adtollere auderet, consolari coepit; 6, 9, responsum referebatur, quasi quiescentem; 6, 15, sibi sumere . . . pudoris puellae . . . supremo supplicio; 2, 21, praeponens praemiis periculosam honestatem; 17, 4, privilegiis partim per imprudentiam, partim propter publicarum necessitatum molestias.

For *assonance* of a rather prolonged type compare 11, 5, per abscissum hominem Paschasium, signiferum furoris sui, missis litteris serit turbas gentiles quosque ac perditos homines concitare conatur; 19, 25, compositas insidias noctis medio praevertens, columnas domus manibus amplexus; cf. also 9, 1; 10, 1; 10, 2; *passim.*

Figures of Dramatic Vivacity.

Among the figures that give a lively tone to the Letters of Ambrose that of *asyndeton* is especially frequent. Ambrose seems to delight in the effect of rapidity produced by eliminating unnecessary conjunctions. Asyndeton of clauses is more frequent than that of words.

Cf. 2, 24, despectus patri, pretiosus Deo, triumpho nobilis, invidia vilis, accitus ad ministerium regium, electus ad affinitatem, postremo faciem et ora mutatus, exsul regni, fugitans parricidii,

nunc sua offendicula deplorabat, et rursus aliena removebat. . . . 6, 4, occurrit pro foribus socer, generum introduxit, filiam reconciliavit; 7, 3, fides igitur gratia, misericordia, redemtio est animae; 23, 6, agnoscamus ergo praesepe Domini in quo alimur, pascimur, et reficimur; 26, 6, satiabat esurientes, replebat inopes, illuminabat caecos, redimebat captivos, paralyticos erigebat, mortuos resuscitabat, et quod est amplius, conferebat absolutiones reorum, peccata donabat.

Though elaborate examples of *polysyndeton* occur in the Letters, this figure is not so pronounced a feature of Ambrose's style as asyndeton.

Cf. 7, 10, ut inhabitet in ea, et deambulet, et fiat eius Deus; 8, 4, dat munus intellegendi, et sentiendi, et videndi; 10, 5, quam sempiternum Deum Dei Filium, et verum Deum, et bonum Deum, et sapientem et potentem, et immortalitatem habentem voluerunt fateri; 23, 13, intra quod triduum et passus est, et quievit, et resurrexit; 32, 1, loquutus est de pecoribus et volatilibus, et de reptilibus et de piscibus.

The use of *litotes* in the Letters is remarkable only by reason of its monotonous sameness. That of adverbs and adjectives is most frequent:

non mediocris (11, 6; 13, 6; 23, 1; *passim*), *non otiose* (25, 1; 26, 5; 26, 10; *passim*), and *non immerĭto* (29, 9; 31, 2; 37, 10; *passim*), are favorites. For other examples cf. 44, 13; 6, 5; 21, 2; 24, 9; 26, 3; *passim*.

Interrogatio is skillfully and rather frequently used by Ambrose. The following are particularly effective examples:

7, 12, quid enim se Christus redimeret ab hoc mundo, qui venerat ut tolleret peccatum mundi? quid se a peccato redimeret, qui descenderat, ut omnibus peccatum dimitteret? quid se redimeret a servitute, qui se exinaniverat, ut universis libertatem daret? quid se redimeret a morte, qui carnem susceperat, ut morte sua omnibus resurrectionem adquireret? 51, 3, Quid igitur facerem? non audirem? Sed aures non possem cera veterum fabularum claudere. Proderem? Sed . . . tacerem? . . . Ubi illud? Cf. also 29, 18; 36, 13; 38, 9; 64, 96; *passim*.

Exclamatio is less frequent than *interrogatio* but is used to advantage.

Cf. 1, 5, Quam pium autem illud, quam admirabile, quod in Deo non vereris invidiam; 18, 9, O contumeliosa reverentia! Christum mori potuisse non creditis. O honorifica pervicacia! 78, 4, Magna Iudaeorum imprudentia! Cf. also 2, 11; 2, 14; 7, 18, 18, 14; *passim.*

Optatio occurs about twenty times in the Letters, combined in some instances with *exclamatio.*

Cf. 19, 23, sed utinam quam fortis in hostem, tam moderatus in victoria fuisset; 20, 27, haec gesta sunt, atque utinam iam finita! 21, 10, ecce, imperator, legem tuam ex parte rescindis, sed utinam non ex parte sed in universum! Cf. also 10, 2; 21, 18; 51, 16; 64, 27; *passim.*

Irony and *sarcasm,* though convenient weapons for denouncing wrong-doing and for scoring the enemies of the Church, are used with great restraint in the Letters.

Cf. 5, 16, grave flagitium virginem intra secreta domus degere, claudi penetralibus suis! 18, 5, En quales templa Romana praesules habent! Ubi tunc erat Iupiter? An in ansere loquebatur? 18, 11, Videte magnanimos. Per iniurias, per inopiam, per supplicium nos crevimus: illi ceremonias suas sine quaestu manere posse non credunt. Cf. also 18, 16; 21, 16; 42, 10; 64, 8; *passim.*

Figures of Argumentation.

Ambrose finds *dialektikon* a very convenient figure for the detailed biblical exegesis with which almost one half of his Letters is concerned. He uses the figure frequently but not to excess.

Cf. 36, 3, Quis enim alius spiritus qui possit docere Paulum quid oraret? Docet autem Spiritus Christi sicut et Christus orare discipulos suos. Quis autem post Christum doceret, nisi Spiritus eius, quem ipse misit, ut doceret, et dirigeret nostras orationes: oramus enim Spiritu, oramus et mente. Cf. also Letters, 8; 15; 19; 29; 30; 33; 34; 35; *passim.*

Prosopopoiia is also used to advantage in the Letters.

Cf. 17, 14, Quid respondebis sacerdoti dicenti tibi: Munera tua non quaerit Ecclesia; quia templa gentilium muneribus adornasti? Ara Christi dona tua respuit, quoniam aram simulacris fecisti; vox enim tua, manus tua: et subscriptio tua, opus est tuum. Obsequium tuum Dominus Jesus recusat et respuit, quoniam idolis

obsequutus es; dixit enim tibi: *Non potestis duobus dominis servire.* Privilegia tua sacratae Deo virgines non habent, et vindicant virgines Vesta? Cur sacerdotes Dei requiris, quibus petitiones profanas gentilium praetulisti? Alieni erroris societatem suscipere non possumus. Cf. also 18, 7; 24, 3; 40, 22; *passim.*

Epidiorthesis occurs about thirty-five times with *immo* as the favorite corrective.

Cf. 21, 9, iudicium declarasti immo etiam dedisti leges; 20, 5, ne cuius sanguinis in causa Ecclesiae fieret; certe ut meus sanguis pro salute non solum populi, sed etiam pro ipsis impiis effunderetur; 22, 9, cognovistis, immo vidistis ipsi multos a daemoniis purgatos. Cf. also 27, 16; 31, 1; 40, 4; 41, 8; 44, 1; 74, 1; *passim.*

Minor Figures of the Second Sophistic.

Of the minor figures sophistically developed *hyperbaton* is used so frequently by Ambrose that normal word order in certain fixed cases becomes the unexpected. This separation of grammatically related forms has several varieties in the Letters, that of noun and modifier being a favorite. The following are representative examples:

1, 4, At ego *humilitatem* tantummodo praedico in imperatore *sublimem;* 2, 30, praecipe illis *inviolata* confinii servare *iura, paternos* custodire *terminos;* 18, 25, *exutae* humentibus tenebris *novum terrae* stupere *solem.* The following are particularly aggravating: 10, 5, nec corrigi *ullo* poterat *modo;* 12, 4, qui in *nostra* semper *communione* durabant; 15, 13, et imponet honorem in ara eius *semper;* 22, 11, nos etsi eos videre non possumus, sentimus *tamen.* . . . Non videbamus haec, sed habebamus *tamen.*

Oxymoron is rare.

Cf. 14, 6, frequenter praesentior absentia fuit; 30, 7, vivens enim mortuus est; 38, 3, fiat in summis divitiis inops; 44, 11, spirantium defunctorum. Cf. also 49, 1; 64, 97; 64, 108.

Antimetathesis is represented in the Letters by three examples.

Cf. 35, 4, ut testimonium spiritui nostro sanctus Spiritus reddat; 35, 14, videmur enim tenere ea quae videmus; 37, 26, regali enim subnixus fastigio, quasi legum dominus legibus reus non erat, soli Deo obnoxius tenebatur qui Dominus est potestatum.

Antonomasia is represented in the Letters by the following examples:

magnus consiliarius, 41, 5 (God); sol iustitiae, 26, 10; adoptio filiorum Dei, 34, 8; auctor salutis, 23, 11; plenitudo gentium, 73, 24; sol aeternus, 75, 6; dies salutis, 71, 16; remissio peccatorum, 25, 7; verus David, 46, 11; verus Melchisedech, verus rex pacis, verus rex iustitiae venit (Christ); aula regalis, 64, 110 (Blessed Virgin); prima eorum, 64, 88 (St. Peter); bonus athleta, 64, 86 (St. Paul); obaeratus auctor, 41, 7 (Adam); adsumtor gloriae, 19, 23 (Samson); Lex, 68, 6 (Moses); non per umbram, sed in sole, 75, 8 (the Old and the New Law); ipse ille evangelicus pater, 84, 9 (father of the prodigal); ipse daemonum princeps, 75, 8 (Satan); ista femina, 20, 12 (of an Arian church); perdix, 46, 14 (follower of Apollinaris).

Here may be classed also the various titles used by Ambrose in addressing the emperors, bishops, and other correspondents.

Emperors are *Vestra Mansuetudo, Vestra Clementia, Vestra Pietas, Vestra Tranquilitas* (cf. Letter 10). *Sanctitas Tua* is an address for the Pope and the sister of St. Ambrose (cf. 42, 1 and 22, 1); *Sancta Unanimitas Vestra* for bishops (9, 1). Ambrose refers to himself as *Nostra Parvitas,* 10, 8, *Nostra Mediocritas,* 13, 5, and as *Hic Vermiculus,* 20, 18.

Devices of Parallelism.

Over 1700 examples of devices of parallelism mark the style of Ambrose, in one respect at least, as definitely that of his age, i. e. truly sophistic. And although the figures are often used skillfully and with ease, the general impression gained by a survey of the Letters is parallelism to satiety. This is especially true of the devices of antithesis, instances of which number over 600. The following passages from the Letters have been selected as representing Ambrose's characteristic manner of handling the devices of parallelism:

Parison, Antithesis, Isocolon, Homoiteleuton: 7, 4, deerat vel dives, qui plus offerret; vel pauper, qui minus haberet; 2, 18, multi eam foris praetendunt, et intus impugnant: ad fucum praeferunt, ad veritatem abiurant, ad gratiam negant; 7, 22, non hodie sobrius, cras ebrius: hodie pacificus, crastina die litigosus: hodie frugi,

crastina die incontinens; 64, 72, haec ergo vita in stadio, illa in spelunca: haec adversus confusionem saeculi, illa adversus carnis appetentiam: haec subiciens, illa refugiens corporis voluptates: haec gratior, illa tutior: haec se ipsam regens, illa semetipsam coercens; 64, 95, non est tuus iste, sed meus: meus certe minister, tuus proditor; meus plane iste est; denique tecum recumbit, et mihi servit: tecum epulatur, et mecum pascitur: a te panem accepit, a me pecuniam: tecum bibit, et mihi tuum sanguinem vendidit. Cf. also 1, 3; 16, 5; 7, 5; 2, 19; *passim.*

Chiasmus, Antithesis, Isocolon: 10, 8, impietatis adsertores, et adulteros veritatis; 15, 5, aetate supparem, non imparem spiritu; 16, 1, doleo quidem illud accidisse, sed hoc successisse gaudeo; 37, 24, gemina enim servitus est, altera corporis, animarum altera: domini autem corporis quidem homines, animarum autem malitiae et passiones, a quibus sola animi libertas sapientem vindicat, ut servitio ei liceat exire. Cf. also 6, 11; 2, 11; 11, 3; *passim.*

Chiasmus, Isocolon: 1, 1, et si invalidus merito, sed affectu sedulus; 2, 13, dum credit facile, cito labitur; 2, 5, ut audientem stimulent, compungant male conscium; 10, 7, non solum illi noluerunt emendare errorem, sed etiam vesaniam augere coeperunt; 20, 18, succedunt sibi mulierum vices, alternantur odia, commenta variantur, seniores conveniuntur, praetexitur regis iniuria; 29, 5, ideo beatus qui illic habitat in ingressu fidei, hospitioque mentis, devotionis habitaculo, conversatione virtutis. Cf. also 2, 11; 5, 1; 11, 3; *passim.*

Parison, Isocolon, Homoioteleuton: 2, 20, ne ebrius turpis intemperantiae, ingratus herilis indulgentiae; 5, 7, ergo omnes quae inspectae non sunt, periculum subierunt pudoris? ergo et quae nupturae sunt, prius inspiciantur, ut nubant probatiores? ergo et quae velandae sunt prius subiciendae sunt huiusmodi adtrectatione, non enim visitantur, sed adtrectantur? 6, 8, at illi exagitati aestu furoris, et inflammati incentivo libidinis; 40, 31, tibi integrum est emendare, mihi non est integrum dissimulare.

For other representative passages cf. 18, 15; 28, 7; 30, 3; 37, 36; 64, 40; *passim.*

SUMMARY.[1]

From the foregoing study it may be seen that the basis of the Latin of Ambrose as revealed by his Letters is that of the Classical period. Divergence from these norms shows the influence of Livy, Tacitus, the poets and popular idiom. Since the influence of popular idiom upon the writings of the Fathers has a tendency to be over-emphasized, and is partly responsible for the general assumption that late and particularly Christian Latin abounds in syntactical errors, it may be well to sum up briefly the extent of that influence on the Latin of Ambrose as seen in his Letters, along with other deviations peculiar to late Latin, though not directly traceable to popular idiom as their source.

In regard to the syntax of the verb in the simple sentence only slight traces of contemporary usage may be found in the absolute use of *colere* and *derogare* (I, A, a,) ; the intransitive use of *praeferre, abiurare,* and *negare* (I, A, b,) ; the use of *trutinari* in the active sense (I, A, c,) ; the rather frequent use of the compound tenses in their literal signification, i. e. *defensum est* = *defenditur,* etc. (I, B, a,).

The syntax of the noun shows some rather noteworthy instances of the plural for the singular of both abstract and concrete nouns, (II, A, b, 1 and 2). The alterations of case syntax that are worthy of note are: 1) the use of the accusative with certain intransitive verbs, notably *inserere;* (II, C, a,). 2) the frequent use of the genitive of quality without an adjective, (II, C, b, 1) ; of the appositional genitive bordering on the genitive of quality without an adjective, (II, C, b, 2) ; the occasional use of the partitive genitive instead of a noun in agreement, and the use of the partitive genitive in the expression *tunc temporis,* (II, C, b, 3) ; the use of the genitive with *praevius,* (II, C, b, 7) ; 3) the dative of the indirect object with certain transitive and intransitive verbs, (II, C, c, 1 ff) ; and the dative with *incredulus,* (II, C, c, 3) ;

[1] The numbers and letters in parentheses refer to chapters, sections, and subsections in the body of the dissertation.

4) the use of the ablative with *compertum habeo,* and with *incidere* meaning *to occur* or *to fall on a certain day,* (II, C, d, 2); a number of examples of the ablative to express extent of time. (II, C, d, 5).

In the syntax of the preposition the following points should be noted: 1) the use of *ad* with the verbs *dicere loqui, aio, exclamare, annuntiare,* and *praedicare,* (III, A, 2, a); and with *adsurgere, advolvere, pertinere, accire,* (III, A, 2, b); *ad* in the adverbial expressions, *bis ad diem, ad horam,* and *ad diem* for *quotidie,* (III, A, 2, c); 2) *per* for *propter* or *ob,* and a frequent use of *per* with the accusative to express means or instrument, (III, A, 5, b); 3) *circa* as the equivalent of *de,* (III, A, 5); 4) *iuxta* meaning *according to,* (III, A, 5, ff.). 5) *ab* with certain verbs, *arcere, consulere;* with certain adjectives, *dispar,* and *devius,* (III, B); 6) *de* for *ab* or *ex* with certain verbs that require other constructions in the Classical period, (III, B, 1, 2, 3), and *de* with the ablative to express means, (III, B, 6); 7) *in* with the ablative to express manner, and the limitative use with adjectives, (III, C, 1, d); 8) *super* as the equivalent of *de* meaning *in regard to,* (III, C, *super*).

With regard to the use of pronouns there is a marked freedom in the use of *iste* for *ille,* sometimes for *hic* (IV, C, b). Pronominal adjectives show traces of the influence of popular idiom in the use of *alius* for *alter, totus* for *omnis,* and the frequency of *universi* for *omnes* (IV, F).

The comparison of adjectives shows the influence of popular idiom in an occasional use of the comparative for the positive, the substitution of *magis* with the positive for the regular comparative, one instance of *valde* and the positive, for a superlative, and the use of *plus* as an adjective in one passage (V, III).

The syntax of the subordinate clause offers the following deviations: one example of *quando* with the subjunctive in a temporal clause (VIII, B, a); several instances of *ut* with the subjunctive in a causal clause, and one example of *dum* (VIII, B, b); the frequent use of the non-potential subjunctive with *quamquam* (VIII, B, c); the occasional use of *scribere ut* and *dicere ut* (VIII, B, e); the somewhat frequent occurrence of the type of condition *si fuerim-sum* as showing a loss in the distinction between certain tenses (VIII, B, i); the frequent use of *quod, quia,* and *quoniam*

with a finite mood for the infinitive-accusative construction (VIII, C); an occasional use of the infinitive to express purpose (IX, A); one peculiar use of the gerund for the infinitive, a few examples of the ablative of the gerund to express cause, and circumstance, one example of the use of *erga* with the gerundive (IX, B).

The following points may also be noted: *quando* as a temporal conjunction ranks next to *cum* in frequency (VIII, A, a); *quia* predominates over *quod* in causal clauses (VIII, A, b), and also in substantive clauses (VIII, A, d); *quo* frequently introduces a purpose clause without a comparative (VIII, B, d); there is also a rather frequent use of *ne* for *non* with the hortatory subjunctive (I, C, a).

A general survey of the vocabulary of the Letters shows that Ambrose is predominately classical in his choice of words, that he draws freely from the poets and prose writers of the Classical period for the major element of his vocabulary. On the whole, the conclusions drawn from a recent study [2] of the vocabulary of the *De Officiis,* are applicable to the vocabulary of the Letters. The difference in the number of Ambrosian words in each may be explained perhaps by the difference in the types of literature.

From a survey of the rhetoric of the Letters we may conclude that Ambrose is truly a man of his age, well-versed in an art that leads him occasionally to what would seem to us, mere display, were it not for the dignity of his theme and the earnestness with which he treats it.

In general the data drawn from the present study present additional material for the proper understanding of patristic Latin; the Latin of Ambrose is not that of Cicero: from the standpoint of language, by reason of the elements that have accrued to it during four centuries of Christianity, it is a much better vehicle for the expression of the thought of its time; and from the standpoint of literature it needs no justification.

---

[2] Cf. Barry, 274.

INDEX VERBORUM.

ab, 40 ff.
abesse, 31.
abhorrere, 17.
abiurare, 5, 107.
ablactare, 103.
abliguritor, 98.
abluere, 111.
ablutio, 111.
absolutio, 105, 106.
absolvere, 107.
abstinentia, 114.
abyssus, 104.
accire, 34.
acclamare, 79.
ac per hoc, 36.
ad, 33 ff.
ad diem, 35.
ad horam, 35.
ad unguem, 35.
addere, 74, 85.
addicere, 34.
adhaerere, 26.
adicere, 89.
adicere quia, 74.
adicere quod, 74.
adipalis, 101.
adiudicare, 25, 26.
adoptivus, 98.
adquisitio, 100.
adserere, 108.
adspernanter, 103.
adstruere, 108.
adsuefacere, 34.
adsumtio, 100.
adsumtor, 100.
adsurgere, 34.
adversarius, 114 n.
advertere, 86, 87.
advolvere, 34.
aequanimiter, 103.
aequum esse, 79.
aereus, 107.
aestimare, 43.
affluentiae, 15.
agnoscere, 85.
aio, 33, 85, 87, 88.
alienigenae, 113.
aliquantulus, 57.
aliquis, 55.
alius, 56.
allegare, 85.
alloquium, 113.
altare, 13.
alter, 56.
ambiguus, 23.
anabathmus, 104.
animae, 15.
angelus, 104.
annuntiare, 34, 85.
ansula, 97.
antequam, 75.
antistes, 112.
aperire, 85.
apices, 106.
apostolatus, 101.
apostolicus, 102.
apostolus, 104.
apparere, 43.
aratorius, 99.
arbiter, 109.
arbitrari, 86, 88.
arcere, 41.
archangelus, 104.
archiater, 104.
arguere, 86.
arrogantia, 114.
attentus, 27.
attrectatio, 97 n.
auctionalis, 102.
audax, 23.
audire, 86, 87.
auditu, 93.
auferre, 42.
augurator, 100.
avaritia, 114.
azyma, 104.

baptisma, 104.
baptisteria, 15, 106.
basilica, 111 n.
belligerari, 6.
benedicere, 17.
benedictio, 97 n.
bestialis, 102.
blasphemia, 104.
bravium, 114.
bucella, 111.

cadere, 50.
calamistratus, 101.
calcaneum, 102.
calculare, 103.
calculatio, 100.
calumniari, 43.

capax, 23.
capitulum, 106.
carceres, 15.
caritas, 114.
carnalis, 101, 102.
castimonia, 114.
castitas, 114.
cathecumenus, 104.
catholicus, 102.
cave ne, 12.
caveto, 12.
celebrare, 111.
celebritas, 111.
certum est, 87.
certus, 23.
christianus, 102.
circa, 38 ff.
circumcisio, 100.
circumfusio, 100.
civitas, 106.
clamare, 85.
clarificare, 103.
clericus, 104, 112.
clerus, 104.
coaeternus, 103.
coepulor, 100.
cognoscere, 86, 87.
cohabitantes, 102.
colere, 4, 110.
colligere, 42, 86, 87.
collyris, 104.
comes, 106.
commori, 26.
communio, 111, 112.
comparturire, 100.
compassio, 100.
compati, 103.
competentes, 102.
complantare, 103.
compresbyter, 105 n.
compunctio, 100.
compungere, 111 n.
concatenare, 103.
concilium, 112.
concupiscibilis, 102.
concurrere, 34.
conditio, 106.
confabulator, 100.
confessio, 111, 113.
confessor, 100, 113.
confidere, 47.
confiteri, 17, 85, 111, 113.
confundere, 17, 108.
congemiscere, 103.
conglorificare, 103.
congregare, 24, 104.
congressor, 98.
congrue, 103.
congruere, 47.
conicere, 86.
coniungere, 34.
connexio, 106.
conniventia, 101.
consacerdos, 112.
consecrationes, 15.
consedere, 104.
consepeliri, 104.
considerare, 85, 87.
consistorianus, 101, 102.
consistorium, 101.
consociabilis, 99.
constitutio, 109.
consulere, 41.
contaminatio, 97 n.
continentia, 101, 104.
contrarius, 114 n.
convenire, 25, 26, 79.
conventus, 112.
conversatio, 106.
copula, 106.
copulare, 24.
corruptibilis, 102.
cortina, 106.
corus, 104.
creare, 109.
credere, 17, 47, 49, 85 ff.
criminosus, 101.
criniculus, 102.
crucifigere, 109.
cruente, 103.
cultus, 110.
cum, 72, 73, 77, 81.
cunctatrix, 98.

daemon, 97 n., 114.
dare, 89.
dare sacramentum, 85
de, 41 ff.
deargentare, 104.
debere, 11.
decet, 79.
decidere, 42.
declarare, 85.
decolorus, 103.
decretum, 113 n.
deductor, 106.
defensabilis, 99.
deferre, 108.
deficere, 29.
defloratio, 101.
defunctus, 101.
deposcere, 89.

depositio, 101.
depraedari, 97 n.
deprecari, 79.
depretiare, 104.
derivare, 5.
derogare, 4.
deserta, 102.
desertum, 102.
designator, 105, 106.
deus, 109.
deviare, 104.
devius, 23, 41.
devoratorium, 98.
devotio, 114 n.
diabolus, 104, 114 n.
diacon, 104, 112.
dicere, 33, 79, 85 ff.
dictu, 93.
didrachmum, 104.
dies, 111.
diffidere, 43.
diffiteri, 86.
dignanter, 103.
dignari, 89.
dignum esse, 79.
dignus, 23, 28.
dimittere, 42.
dirigere, 108.
disciplina, 114.
discretio, 101.
discutere, 108.
dispar, 41.
disponere, 89.
dissidiosus, 99.
dissimulatio, 106.
dives, 23, 29.
divinitas, 109.
divisio, 106.
divisor, 106.
doctrina, 113 n.
dogma, 113 n.
dominari, 25.
Dominus, 109.
domus, 15, 50.
donare, 79.
donec, 75.
dubitare, 86.
ducere, 43.
dum, 72, 73, 76.

ebrius, 23.
ecclesia, 111.
ecclesiasticus, 104.
effabilis, 97 n.
efflorere 104.
effoetus, 23.
egere, 22, 29.
ego, 51.
egredi, 42.
elaqueare, 104.
eleemosyna, 104.
elementa, 106.
eligere, 34.
eliminare, 43.
eloquium, 109.
elevatus, 107.
enneadecaeteris, 104.
episcopalis, 102.
episcopatus, 101.
episcopus, 104.
epulatorium, 98.
erga, 92.
erubescere, 17, 89.
esse, 79.
esto, 12.
etsi, 77.
evadere, 42.
evangelicus, 102.
evangelista, 104.
ex, 44 ff.
exaltatio, 101, 114.
excidere, 41.
exclamare ad, 34.
excludere, 42.
excommunicare, 104.
exhibere, 86.
exigere, 43, 44.
expensa, 102.
expertus, 23.
expressio, 106.
exsors, 23.
exsul, 23.
exsulare, 25.
extramuranus, 103.

facere, 89, 94.
facito, 12.
falsare, 103.
falsitas, 97 n.
fecundus, 23, 35.
feria, 106.
ferre, 85.
fertilis, 23.
fideles, 113.
fides, 113.
figurare, 109.
flabra, 101.
flagitare, 86.
flere, 17.
florulentus, 103.
fluere, 43.
formidare, 89.

fornicarius, 102.
fornicatio, 101.
fortasse, 11.
fragilitas, 114.
fratres, 112.
fretus, 86.
fructificare, 104.
frugalitas, 114.
frutescere, 100.
fucosus, 102.
fugito, 12.
fundibalum, 98.
funiculus, 106.

gazophylacium, 104.
generatio, 105, 106.
gentiles, 113.
gentilitas, 113.
gentilitium, 113.
glorificare, 104.
gomor, 98.
gothicus, 102.
gustare, 41.

habere, 94.
habere compertum, 30.
habere consortium, 48.
habere responsum, 88.
habilis, 35.
haemorhissa, 101.
haeresis, 104, 113.
haereticus, 104, 113.
hebraice, 103.
hepar, 98.
hic, 53, 54.
historia, 110.
historiographus, 104.
histrionicus, 102.
hoc est, 54.
holocaustum, 104.
homo, 106.
honorificare, 104.
honorificentia, 101.
hortatorius, 102.
humiliari, 103.
humilitas, 114.

id est, 54.
idololatrae, 104.
ieiunare, 103.
ignobile, 24.
ignorare, 85, 86, 87.
illuminare, 108.
illuminatio, 101.
immittere, 26.
immurmuratio, 98.
impassibilis, 102.
impedimentum, 111 n.
imperialis, 102.
impinguare, 104.
implere, 22.
imponere, 50, 112 n.
impositio, 112 n.
impossibile, 62.
imprimere, 30.
in, 45 ff.
in aeternum, 49.
in evidenti esse, 48, 88.
in praeteritum, 49.
in spem venire, 87.
incensum, 102.
incentivum, 101.
incentor, 100.
incerto, 62.
incidere, 17, 30.
incidere, 30.
incolatus, 101.
incompositus, 107.
incongruus, 97 n.
incorporaliter, 103.
incorruptibilis, 101, 102.
incorruptio, 97 n., 101.
incrassare, 104.
incredulus, 27.
indeficiens, 103.
indigere, 22, 29.
indignus, 28.
indissociabilis, 102.
inequitare, 108.
inerrabilis, 97 n.
inexplebilis, 29.
inexsolubilis, 99.
infantulus, 97 n.
infidelitas, 113.
infigere, 30.
infirmus, 23.
infructuose, 103.
infundere, 26.
ingemiscere, 17.
ingratus, 23.
inimicus, 114 n.
iniquitas, 114.
iniquus, 114 n.
initiare, 111.
initiator, 100.
innodare, 100.
inobedientia, 101, 114.
inoffense, 99.
inquietudo, 101.
insculpere, 30.
insensibilis, 102.
insensibiliter, 99.
inserere, 17.

insinuare, 86, 108.
insinuatio, 105, 107.
inspectrix, 98.
instaurator, 100.
institutum, 113.
insufflare, 104.
integer, 23.
intelligere, 86, 87.
intendere, 108.
intentio, 107.
inter, 92.
interludere, 104.
intimare, 97 n.
intramuranus, 103.
invidere, 17.
invisibiliter, 103.
irrepere, 26.
irreprehensibilis, 102.
irreprehensibiliter, 99.
irrutilare, 100.
is, 53, 54.
iste, 53, 54.
ita ut, 79.
iubere, 25, 79.
iugalium, 98.
iugiter, 97 n.
iuramentum, 101.
iustificare, 104.
iuvencula, 102.
iuxta, 39.

labarum, 104.
lactare, 17.
laetus, 23, 29.
laicus, 104, 112.
lapis, 13.
latere, 17.
lavacrum, 111.
lectus, 107.
legere, 79, 85, 87.
leprosus, 101.
levitae, 101.
levites, 101.
lex, 110.
libare, 43.
liber, 23.
liberare, 43.
liberum esse, 89.
licet, 71, 73, 74, 77.
ligare, 34.
locuples, 23, 35.
longaevitas, 100.
longe, 65.
loqui ad, 33.
lubricus, 35.
lucta, 111 n.
ludibriose, 103.

maestificare, 104.
magis, 64, 65, 71.
malesanus, 103.
malle, 11.
mandare, 89.
manere, 94.
manifestatio, 101.
manifestum est, 87.
manna, 104.
Maria, 114.
martyr, 104, 113.
martyrium, 104.
materialis, 102.
medius, 21.
meliorare, 103.
melotis, 104.
memorialis, 98.
metropolītanus, 102.
militare, 25.
minister, 113.
minitatio, 101.
mira, 110.
mirabile, 101.
miracula, 110.
misericordia, 114.
miserum esse, 79.
missa, 98, 11.
modestia, 114.
momentarius, 97 n.
monachus, 104, 113.
monas, 104.
monasteria, 15, 104, 113.
mori, 25.
mortificare, 104.
mortificatio, 101.
movere, 90.
mundanus, 102.
mutuari, 43.
mysteria, 110, 111.
mystice, 103.

nasci, 43.
nationes, 113.
nativitas, 100.
ne, 10, 12.
negare, 5, 86, 113.
nemo, 55.
neophytus, 104.
neptis, 107.
nescire, 17, 86.
nisi quia, 74.
nobile, 24.
noli, nolite, 12.
non, 9, 10.
nos, 51.
noscere, 86, 90.
nucinus, 99.

nudus, 23, 29.
nullus, 55.

obdulcare, 100.
obiectio, 101.
oblatio, 111.
obloqui, 43.
oboeditio, 101, 114.
obsequium, 107.
observantia, 107.
obtutus, 107.
obviare, 104.
occurrere, 86.
odibilis, 102.
offerre, 42.
offuscare, 104.
ogdoas, 104.
omnis, 56.
omnifariam, 103.
operari, 17.
operator, 100.
opimus, 23, 35.
opinari, 88.
opinio, 113.
oportere, 79.
optare, 90.
opulentus, 29.
opus esse, 80.
oraculum, 110.
orarium, 101.
oratio, 111.
ordinare, 112.
ordinatio, 112.
ordo, 113 n.
ovicula, 102.

pacificus, 107.
paginare, 100.
palpare, 17.
paranymphus, 104.
participare, 6, 12, 17.
participari, 6.
pascha, 104, 111.
paschalis, 102.
passibilis, 102.
passio, 109.
patere, 87.
pati, 90.
patientia, 114.
patriarcha, 104.
peccator, 100.
peccatrix, 103.
peccatum, 13, 111.
pelliceus, 102.
penetrare, 17.
per, 31, 35 ff.
per omnia, 37.
peregrinari, 41, 108.
perfidia, 113.
perfunctorius, 102.
pergere, 17.
peritus, 91.
permittere, 17, 90.
persecutio, 113.
persecutor, 113.
persequi, 113.
pertinere, 34.
pervenire ad aures, 87.
pes, 13.
petere, 90.
phamenoth, 98.
pharmuthi, 98.
pietas, 114.
placidare, 103.
plantator, 100.
plebs, 112.
plenus, 23, 28.
plumarius, 101.
plus, 65.
poenitentia, 111.
ponere, 87.
populus, 112.
poscere, 80, 90.
posse, 11.
possibilitas, 100.
posteriora, 101.
postquam, 72.
postulare, 43.
praecipere, 88, 90.
praedestinatio, 101.
praedicare ad, 34.
praefari, 86.
praefatus, 6.
praeferre, 5.
praeficere, 50.
praeiudicare, 108.
praeseminare, 104.
praesumere, 87.
praesumte, 103.
praetendere, 87.
praevalere, 26.
praevaricari, 113.
praevaricator, 113.
praevaricatrix, 100.
praevidere, 108.
praevius, 22, 23.
presbyter, 105, 112.
primatus, 15.
principalis, 101.
principaliter, 103.
priusquam, 75.
producere, 26, 42.
proferre, 42.

professio, 113.
prolapsio, 107.
prolixitas, 97 n.
prolixus, 103.
promtuarium, 97 n.
propheta, 97 n.
prophetare, 86, 105 n.
prophetia, 105.
propheticus, 102.
prophetissa, 101.
propitiatorium, 98
proponere, 85, 86.
proprius, 52, 53.
propter, 92.
proselytus, 105.
protectio, 101.
proximus, 107.
psalmista, 105.
psalmus, 105.
pudet, 80.
pudicitia, 114.
pulmo, 14.
puritas, 100.
putare, 85, 87, 88.

quadragesima, 107.
quaerere, 90.
quamquam, 78.
quando, 72, 73, 75.
quandoquidem, 73.
quasi, 71.
quia, 73, 74, 76, 83 ff.
quo, 78.
quod, 73, 74, 76, 83 ff.
quoniam, 73, 83 ff.

rapere, 43.
rationabiliter, 97 n.
reaedificare, 104.
recedere, 42.
receptabilis, 99.
redarguere, 43.
reddere testimonium, 85.
redemtio, 109.
redimere, 109.
redolere, 42.
refectorius, 99.
refragium, 101.
refrigerare, 108.
refundere, 26.
regnum coelorum, 114.
regredi, 42.
relator, 107.
religio, 113.
renitere, 100.
renuntiare, 26.
repraesentare, 108.
reprehensibilis, 102.
reprobus, 103.
reptile, 101.
reputare, 87, 108.
requirere, 43.
respondere, 86.
resurrectio, 101.
resuscitare, 42.
revehere, 42.
revelatio, 101, 110.
reverti, 42.
rigatus, 15, 98.
ruralis, 102.

sabbatum, 105.
sacerdos, 109, 112.
sacerdotium, 112.
sacramenta, 16, 109, 111.
sacrificium instaurare, 111.
sacrificium offerre, 111.
saevitas, 100.
salutaris, 102.
salvare, 103.
salvum facere, 109.
sancti, 114.
sanctificare, 104.
sanctificatio, 101.
sanitas, 100.
satanas, 105.
saucius, 23.
scire, 87, 88.
scribere, 80, 85, 86, 87, 88.
scriptura, 110.
scrutanter, 99.
se, 52.
secta, 113.
secundum, 39.
secundum quod, 40.
secundus, 27.
segregare, 43.
semicorus, 98.
semiperfectio, 99.
senior, 107.
sententia esse, 87.
septiformis, 103.
sequestrare, 103.
serpentinus, 103.
servulus, 112.
severitates, 15.
si, 81.
signa, 110.
signacula, 16, 97 n.
significare, 86, 88.
simplicitas, 114.
simulare, 87.
siquidem, 73.
sive . . . sive, 82.

sobrietas, 114.
sperare, 43, 48, 49, 87.
spes, 114.
spiritaliter, 103.
spiritus, 109.
spontaneus, 102.
statutum, 101.
sterilis, 29, 35.
stillanter, 99.
strenuus, 35.
sub, 50.
subditicius, 103.
subiacere, 26.
subiectio, 114.
subintrare, 104.
subrogatio, 99.
substantia, 110.
successio, 107.
super, 49, 50.
superaedificare, 104.
superfluo, 103.
superfluus, 99.
superordinatio, 99, 112.
superponere, 25, 26.
supersedere, 90.
superstitio, 113.
supervestire, 104.
supputatio, 101.
supra, 49, 50.
susceptio, 109.
suscipere, 109.
suscitare, 108.
suus, 52.
symbolum, 113.
synagoga, 105.
synodus, 105, 112.

taediare, 103.
tamquam, 71.
tantus, 57.
temperantia, 114.
tempus esse, 80.
tenere, 94.
tentatio, 111 n.
territus, 23.
testificari, 86.
texere, 88.
theoria, 105.
thymiamaterium, 101.
topazion, 99.
totus, 56.
tractatus, 113.
traducere, 43.
transactio, 101.
transitus, 102.
translimitanus, 99.
transmissio, 107.
tribulationes, 15, 101.
trinitas, 110.
triumphare, 17.
triumphator, 97 n.
trutinare, 6.
tu, 51.
tumultuarie, 103.
tunc temporis, 21.
turbatus, 23.
typhus, 105.

ubi, 72.
ubique, 21.
ultiones, 15.
ultum, 93.
unigenitus, 103.
unitas, 110.
universi, 56.
usurpator, 100.
ut, 76, 79.
uterinus, 99.
utinam, 10.
utpote, 71.

vacuus, 23.
valde, 64, 65.
vallestria, 99.
vane, 103.
velamen, 107.
velut, 71.
venerare, 5.
venerari, 6.
venire, 43.
venire = evenire, 80.
veraciter, 103.
verisimile est, 87.
vestigium, 14.
veteranus, 107.
viare, 97 n.
videre, 12, 87, 88.
videri, 6, 9, 87.
virtus, 114.
visibili, 62.
visitator, 100.
visu, 93.
vita aeterna, 114.
vitulamen, 99.
vivere, 25.
vivificare, 104.
vivificatio, 101.
volatile, 101.
vos, 51.
votum, 111.
vox esse, 86.

zizania, 105.

INDEX RERUM.

ablative, 28;
  with adjectives, 28; of agent, 30; of extent, 31; of peace, 31; of time, 31; prepositions with, 40, 45; with verbs, 29 ff.
accusative, 16;
  prepositions with, 33, 45.
adjective, 58;
  comparison of, 64; for genitive of noun, 63; pronominal, 56; as substantive, 58 ff.
adverb, 71.
alliteration, 121.
anadiplosis, 120.
anastrophe, 119.
antimetathesis, 124.
antistrophe, 119.
antithesis, 125, 126.
antonomasia, 125.
arsis and thesis, 119.
assonance, 121.
asyndeton, 121.

chiasmus, 126.
clause, subordinate, 72;
  causal, 73, 76; circumstantial, 81; concessive, 73, 77; conditional, 74, 81, 82; purpose, 78; relative, 80; result, 78; substantive, 74, 79; temporal, 72, 75.
commands, 9, 12.
comparison, 117.

dative, 23;
  for ablative, 24; with adjectives, 26; of agent, 27; of comparison, 27; with compound verbs, 25; with simple verbs, 24.
dialektikon, 123.

epanaphora, 119.
epidiorthesis, 124.
exclamatio, 122.

figures, 115;
  of amplification, 118; of argumentation, 123; of imagery, 116; of parallelism, 125; of repetition, 119; of second sophistic, 124; of sound, 120; of dramatic vivacity, 121.

genitive, 18;
  with adjectives, 22; appositional, 19; Hebrew, 18 ff.; objective, 21; partitive, 20; of quality, 18; subjective, 22; with verbs, 22.
gerund, 90 ff.
gerundive, 92.

homoioteleuton, 125, 126.
hyperbaton, 124.

indicative, 72 ff.;
  dependent clauses in, 72, 83 ff.; indirect question with, 80.
infinitive, 89, 90.
interrogatio, 122.
irony, 123.
isocolon, 125, 126.

kuklos, 120.

litotes, 122.

metaphor, 116.
metonymy, 118.
mood, 9, 72, 83;
  finite with *quod*, *quia*, *quoniam*, 83 ff.; imperative, 12; indicative, 72; subjunctive, 9, 75.

noun, 13;
  abstract, 14; case of, 16; concrete, 15; gender of, 16; number of, 13.

optatio, 123.
oxymoron, 124.

parachesis, 121.
paranomasia, 120.
parison, 125, 126.
participle, 66 ff.;
  present, as substantive, 67 ff.; future, as attribute, 66; as substantive, 70; to express purpose, 93; perfect, as substantive, 69; with *tenere*, *habere*, *facere*, *manere*, 94.
pleonasm, 118.
polyptoton, 121.
polysyndeton, 122.

preposition, 32;
with ablative, 40; with accusative, 33; with accusative and ablative, 45; with names of cities, and *domus*, 50.
prosopopoiia, 123.
pronoun, 51;
demonstrative, 53; indefinite, 55; interrogative, 55; personal, 51; reflexive, 52; relative, 55.

question, indirect with indicative, 80 ff.

rhetoric, 115.

sarcasm, 123.
subjunctive, 9, 75;
dependent clauses in, 75, 83 ff.; hortatory, 9, 10; potential, 10; volitive, 10.
supine, 93.
summary, 127 ff.

verb, 3;
absolute use of, 3; deponent, 5; intransitive use of, 4; mood of, 9, 72 ff.; tense of, 7; voice of, 6.
vocabulary, 97;
Apuleian words in, 97; change of meaning in, 105 ff.; foreign words in, 104; new words in, 97 ff.; recent words in, 100; religious terms in, 108 ff.

THE CATHOLIC UNIVERSITY OF AMERICA
PATRISTIC STUDIES
Edited by Roy J. Deferrari, Ph. D.

Vol. I. **St. Basil and Greek Literature.**
Leo V. Jacks, York, Nebraska.

Vol. II. **The Stylistic Influence of the Second Sophistic on the Sermons of St. Basil the Great.**
J. M. Campbell, Warsaw, New York.

Vol. III. **A Study of the Vocabulary and Rhetoric of the Letters of St. Augustine.**
Sister Wilfrid Parsons, S. N. D., Trinity College, Washington, D. C.

Vol. IV. **The Syntax of the " De Civitate Dei " of St. Augustine.**
Sister Mary Columkille Colbert, C. C. V. I., Incarnate Word College, San Antonio, Texas.

Vol. V. **The Stylistic Influence of the Second Sophistic on the Panegyrical Sermons of St. John Chrysostom.**
Rev. Thomas E. Ameringer, O. F. M., 1615 Vine St., Cincinnati, Ohio.

Vol. VI. **St. Augustine, the Orator. A Study of the Rhetorical Qualities of St. Augustine's " Sermones ad Populum."**
Sister Inviolata Barry, C. D. P., Our Lady of the Lake College, San Antonio, Tex.

Vol. VII. **The Clausulae in the " De Civitate Dei " of St. Augustine.**
Rev. Graham Reynolds, Box 4408, Brookland Station, Washington, D. C.

Vol. VIII. **S. Aurelii Augustini Liber De Catechizandis Rudibus. A Translation with a Commentary.**
Rev. J. P. Christopher, Catholic University of America, Washington, D. C.

Vol. IX. **Sancti Ambrosii Oratio De Obitu Theodosii: Text, Translation, Introduction and Commentary.**
Sister Mary Dolorosa Mannix, S. S. J., St. Mary's Academy, Los Angeles, Calif.

Vol. X. **The Vocabulary of the Moral-Ascetical Works of Saint Ambrose. A Study in Latin Lexicography.**
Sister Mary Finbarr Barry, S. S. J., Mt. St. Joseph Academy, Brighton, Mass.

Vol. XI. **The Use of the Optative Mood in the Works of Saint John Chrysostom.**
Rev. Frederick Walter Augustine Dickinson, M. A., The Catholic University of America, Washington, D. C.

Vol. XII. **The Latinity of the Letters of Saint Ambrose.**
Sister Miriam Annunciata Adams, O. S. B., Villa Madonna College, Covington, Kentucky.

Vol. XIII. **The Language and Style of the Letters of St. Basil.**
Sister Agnes Clare Way, C. D. P., Our Lady of the Lake College, San Antonio, Texas.

Vol. XIV. **The Syntax of the Confessions of Saint Augustine.**
Sister Mary Raphael Arts, O. S. B., St. Scholastica Academy, Fort Smith, Arkansas.

Vol. XV. **S. Ambrosii De Nabuthae: A Commentary, with an Introduction and Translation.**
Martin R. P. McGuire, The Catholic University of America, Washington, D. C.

The Form of the Ancient Greek Letter. A Study in Greek Epistolography.
Rev. Francis Xavier J. Exler, O. Praem., St. Norbert's Priory, West Depere, Wisconsin.

Greek and Latin in College Entrance and Graduation Requirements.
Brother Giles, C. F. X., M. A., St. Josephs' College, Baltimore, Md.

14,791 478
C17
Adams, Sister Miriam Annunciata
AUTHOR
14,7 The Latinity of the Letters of
TITLE Saint Ambrose

ST. ALBERT'S COLLEGE LIBRARY

THE CATHOLIC UNIVERSITY OF AMERICA
PATRISTIC STUDIES
Edited by Roy J. Deferrari, Ph. D.

Vol. I. **St. Basil and Greek Literature.**
Leo V. Jacks, York, Nebraska.

Vol. II. **The Stylistic Influence of the Second Sophistic on the Sermons of St. Basil the Great.**
J. M. Campbell, Warsaw, New York.

Vol. III. **A Study of the Vocabulary and Rhetoric of the Letters of St. Augustine.**
Sister Wilfrid Parsons, S. N. D., Trinity College, D. C.

Vol. IV. **The Syntax of the " De Civitate Dei " of St. Augustine.**
Sister Mary Columkille Colbert, C. C. V. I., Incarnate Word College, San Antonio, Texas.

Vol. V. **The Stylistic Influence of the Second Sophistic on the Panegyrical Sermons of St. John Chrysostom.**
Rev. Thomas E. Ameringer, O. F. M., 1615 Vine St., Cincinnati, Ohio.

Vol. VI. **St. Augustine the Orator. A Study of the Rhetorical Qualities of St. Augustine's " Sermones ad Populum."**
Sister Inviolata Barry, C. D. P., Our Lady of the Lake College, San Antonio, Tex.

Vol. VII. **The Clausulae in the " De Civitate Dei " of St. Augustine.**
Rev. Graham Reynolds, Box 4408, Brookland Station, Washington, D. C.

Vol. VIII. **S. Aurelii Augustini Liber De Catechizandis Rudibus. A Translation with a Commentary.**
Rev. J. P. Christopher, Catholic University of America, Washington, D. C.

Vol. IX. **Sancti Ambrosii Oratio De Obitu Theodosii: Text, Translation, Introduction and Commentary.**
Sister Mary Dolorosa Mannix, S. S. J., St. Mary's Academy, Los Angeles, Calif.

Vol. X. **The Vocabulary of the Moral-Ascetical Works of St. Ambrose. A Study in Latin Lexicography.**
Sister Mary Finbarr Barry, S. S. J., Mt. St. Joseph Academy, Brighton, Mass.

Vol. XI. **The Use of the Optative Mood in the Works of Saint John Chrysostom.**
Rev. Frederick Walter Augustine Dickinson, M. A., The Catholic University of America, Washington, D. C.

Vol. XII. **The Latinity of the Letters of Saint Ambrose.**
Sister Miriam Annunciata Adams, O. S. B., Villa Madonna College, Covington, Kentucky.

Vol. XIII. **The Language and Style of the Letters of St. Basil.**
Sister Agnes Clare Way, C. D. P., Our Lady of the Lake College, San Antonio, Texas.

Vol. XIV. **The Syntax of the Confessions of Saint Augustine.**
Sister Mary Raphael Arts, O. S. B., St. Scholastica Academy, Fort Smith, Arkansas.

Vol. XV. **S. Ambrosii De Nabuthae: A Commentary, with an Introduction and Translation.**
Martin R. P. McGuire, The Catholic University of America, Washington, D. C.

The Form of the Ancient Greek Letter. A Study in Greek Epistolography.
Rev. Francis Xavier J. Exler, O. Praem., St. Norbert's Priory, West Depere, Wisconsin.

Greek and Latin in College Entrance and Graduation Requirements.
Brother Giles, C. F. X., M. A., St. Joseph's College, Baltimore, Md.